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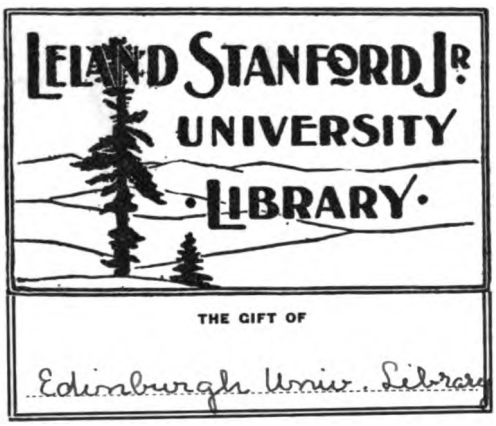

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A DESCRIPTIVE CATALOGUE

OF THE

WESTERN MEDIÆVAL MANUSCRIPTS

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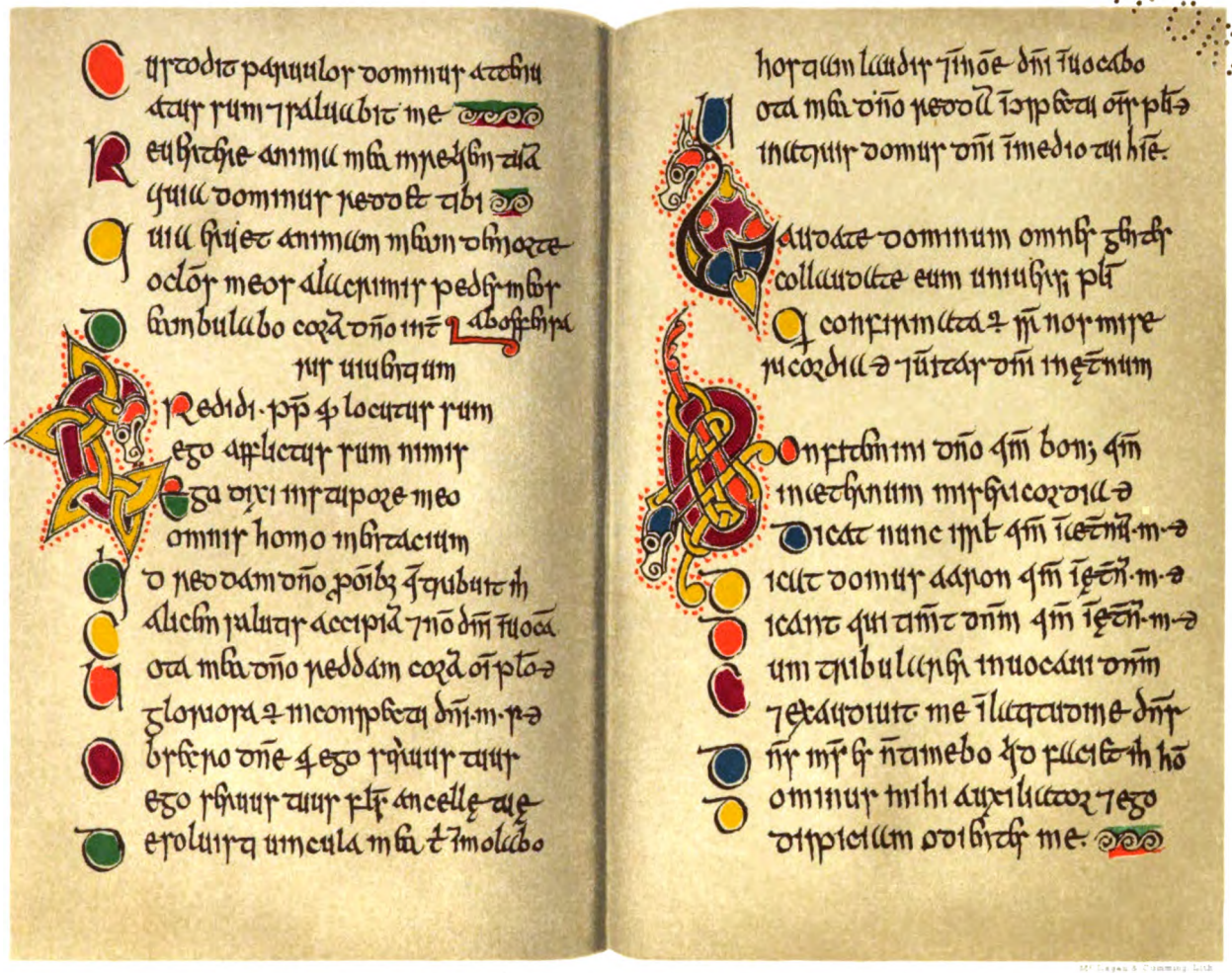

CELTIC PSALTER, MS. 56

Probably Scottish, 11th Century

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A DESCRIPTIVE CATALOGUE

OF THE

WESTERN MEDIÆVAL MANUSCRIPTS

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BY

CATHERINE R. BORLAND, M.A.
SOMETIME CARNEGIE RESEARCH FELLOW IN HISTORY

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INTRODUCTION

THE present Catalogue deals with a relatively small but exceedingly important section of the manuscript material in the University Library, namely, the western mediæval manuscripts.

It is a section which, in the absence of any complete catalogue, even in the Library itself, has remained comparatively unknown to students; and its value as a whole can scarcely have been realised even by those to whom many of the individual books have long been familiar.

So far the only printed catalogues of the western manuscripts in the Library[1] have dealt exclusively with the Laing Collection and with the purely historical part of it, to the neglect of an important section of that Collection itself as well as of the whole of the manuscript material which has been gathered together from time to time from other sources. That much valuable material has thus remained practically inaccessible will naturally be deplored by students. It cannot, in strict honesty, be regretted by the cataloguer, whose task has thereby been rendered more of an adventure than can often be hoped for in an age when historical research has become an industry, and unexplored regions in any field are rare.

Before attempting any generalisations as to the nature of the Collection, something must be said regarding the scope of the Catalogue. The term 'mediæval' in this connection is a general one, of wide reference, not susceptible of exact definition in terms of date. Under it have been included all manuscripts written before 1500, and about sixteen belonging to the sixteenth century.

[1] *Calendar of the Laing Charters*, ed. Rev. John Anderson. Edinburgh, 1899. *Report on the Laing Manuscripts preserved in the University of Edinburgh* (Hist. Manuscripts Commission), vol. i, 1914.

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Most of these last are of a liturgical character, their inclusion making the Catalogue, in respect of liturgical manuscripts, complete. One or two others are included which, like the well-known MS. of Fordun's History, seem to belong properly to the mediæval period. It cannot, however, be pretended that the division is entirely satisfactory.

As to the history of the manuscripts prior to their acquisition, particulars of early provenances as well as of later sources and owners, as far as they have been traced, have been tabulated (pp. xxvii-xxxi), with interesting results. A considerable number of monastic and church libraries on the Continent are represented, notably the Benedictine and Carthusian monasteries at Erfurt, from which there are no fewer than eight manuscripts; there are English books from Bury St. Edmunds, Reading, Syon, and St. Osyth's Priory at Chich in Essex; and an unusually large proportion of books from Scottish libraries, including Aberdeen, Coupar-Angus, Dunkeld, Elgin, Kinloss, Sciennes, Sweetheart and Inchcolm. The list of private owners is a long one, containing not a few names of original owners. Both lists afford interesting material for the reconstruction of the contents-lists of ancient libraries now dispersed.

The books fall naturally into two main divisions when we come to consider the ways in which they were acquired. Rather more than half—121 in all—belong to the Laing Collection which was bequeathed to the University in 1878. The remainder, to the number of 109, have been variously acquired by the Library in the course of its history.

It would be superfluous here to attempt any appreciation of David Laing as a man or as a scholar and antiquary. For those interested it is sufficient to refer to Mr. Gilbert Goudie's recent delightful Memoir.[1] But it is impossible that any one could become really familiar with these manuscripts, which are but

[1] *David Laing: A Memoir*, Gilbert Goudie, F.S.A. Scot. Edinburgh, 1913.

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a small part of his vast collection, without receiving impressions of the many-sided personality of their owner, and realising and reaffirming the magnitude of the debt under which he has laid the University by his munificent gift.

Few men have enjoyed more abundant opportunities than Laing of amassing such a collection. In early years, and indeed long after he had given up his business as antiquarian bookseller, he regularly attended book sales and visited libraries all over this country and on the Continent, establishing connections which his position as librarian and his interests as a scholar and collector subsequently strengthened and extended. There is much material in the records of his life from which we can gain a general idea of how his manuscripts were acquired. One could wish, in the interests of students, that this had been supplemented by more definite information concerning particular books. It would be interesting, for example, to discover whether any large proportion of the Continental manuscripts were acquired during his frequent tours on the Continent, and even more significant to find any notes which would throw light upon the history of the fragments, some of which are of great value. With the exception, however, of the briefest record in one or two books of the sales at which they were bought, practically no direct evidence of this kind is forthcoming.

In the case of the other manuscripts, evidence as to their acquisition is equally difficult to obtain, the scantiness of library records for certain periods making it impossible, in many cases, to discover the source from which they came.

The Clement Little Collection, which became the nucleus of the whole Library in 1584, contains no manuscripts; the Drummond Collection, presented in 1626, includes only one belonging to the mediæval period. We know, however, that the Sciennes manuscript was acquired as early as 1593, and the first complete catalogue, made in 1636, mentions five others. From its foundation, and especially during the librarianship of William Henderson, as the

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Donation Book of 1667-85 testifies, the Library received frequent gifts and legacies from graduates, professors, officials and students, and also from certain merchants and citizens interested in their 'Town's College,' or desirous of obtaining the privilege of using the Library. This privilege, by a rule made in 1636, was not to be granted to any 'who had not been educate within the said College, before first they give in some new book to the Library.'[1] Robert Henderson's Catalogue of 1697 contains twenty-three mediæval manuscripts, that of 1767 thirty-one. The first attempt at a separate catalogue of manuscripts is a scroll list in the hand of David Laing, made probably in 1825, when he was entrusted with the arduous but congenial task of examining, repairing, and rearranging the books in the new Library building.[2] It contains only thirty-six which fall within the scope of this Catalogue, so that fully two-thirds of the mediæval collection must have been acquired after 1825. By this time the practice of presenting manuscripts had apparently practically ceased—all but four of the donors mentioned in the list (p. xxvii) belong to the period 1650-1700—and, so far as we know, the rest of the books were acquired by purchase. In 1846 a fixed sum of £400 per annum was set aside from the Reid Bequest for additions to the Library, 'and was laid out on fine and costly books under the advice of Principal Lee.'[3] The greater number of the manuscripts must have been purchased under this grant. A considerable number, including all the Erfurt MSS. and a number of other German books, contain descriptive notices from sale catalogues undated but belonging to this period. Twelve came from the collection of James Erskine, Lord Barjarg and Alva (*d.* 1796), which appears to have been sold in behoof of his grandson and heir, James Erskine, between 1840 and 1850. Of these the Library possesses a hand list made by David Laing, while in the Laing Collection there is a 'Press Catalogue of

[1] Sir Alexander Grant, *Story of the University of Edinburgh*, 1884, vol. ii, p. 172.
[2] *Ibid.*, p. 179. [3] *Ibid.*, p. 181.

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Lord Alva's Library.' Three manuscripts have been presented since 1912.

Regarding the nature of the collection and its special points of interest, these are naturally determined largely by the particular interest of the student. It may, however, be useful to record here certain general conclusions.

If we include fragments, the manuscripts range in date from the 10th to the 16th century, and offer examples of Scottish, English, French, Italian, Flemish, Dutch, German, Swedish and Norwegian script and decoration. Italian manuscripts are specially numerous, and there is a good representation of 12th century work. A fair number of the books are signed by the scribes, and, by comparison with a manuscript in the possession of Mr. S. C. Cockerell, it has been possible to identify one unsigned manuscript as the work of Antonius Salandus of Reggio.

In preparing the Catalogue the MSS. have been arranged according to their subject-matter. I append at this point an outline of the scheme of classification, both as a guide to those using the book and as offering the best indication of the range of subjects covered in the collection and of the proportion in which the different classes are represented.

The arrangement is as follows :

I. *Biblical MSS.*—Bibles; parts of the Bible; Bible Histories; the versified Bible of Petrus de Riga; Lives of our Lord, the Blessed Virgin Mary, and other saints—in all 23 MSS.

II. *Liturgical MSS.*—Antiphoner; Breviaries; Directories; Grails; Horae; Martyrology; Missals; Pontificals; Psalters; Combined Services; Private Prayer Books—in all 43 MSS.

III. *Theology.*—Apocryphal; Commentaries; General; Moral; Mystical; Sermons; Patristic; Miscellaneous—in all 48 MSS.

IV. *Philosophy.*—General; Astronomy, including Alchemy and Astrology; Logic; Rhetoric; Grammar—in all 25 MSS.

V. *Law.*—Canon Law; Constitutions of Religious Orders; Civil Law; Common Law; Constitutions of Knightly Orders and Secular Institutions—in all 27 MSS.

VI. *Medicine.*—15 MSS.

VII. *History.*—17 MSS.

VIII. *Literature.*—Classical; Mediæval—10 MSS.

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IX. *Books partly in Manuscript.*—2.

X. *Fragments.*—Biblical; Liturgical; Theological; Philosophical; Legal; Historical; Literature; Miscellaneous—41 separate items, and one miscellaneous bundle.

XI. *Greek MSS.*—Appendix I, contributed by Mr. Tillyard, containing notes on 12 Greek MSS.—Biblical; Liturgical; Philosophical; Legal.

Exceptions to this arrangement are Nos. 205-208, which were added later.

Within these classes manuscripts are arranged according to—

(*a*) *Provenance.*—In the order, Scottish, English, French, Italian, Spanish [?], Flemish or Dutch, German, Swedish, Norwegian.
(*b*) *Date.*

This classification is not in any sense exact; many books contain a large number of items on a variety of subjects and their place is not always easy to determine. Further classification has, therefore, been attempted in the index.

From the analysis it will at once appear that, as in all mediæval collections, there is a great preponderance of religious literature. The proportion of secular books is fairly good, however, especially in philosophy, law, medicine, and history. Literature—strictly so called—both classical and mediæval, is poorly represented.

The liturgical manuscripts form the most important and certainly the most beautiful and attractive part of the whole collection, and they give to the University the distinction of possessing a larger number of manuscript service-books than any other institution in Scotland. The newly found Celtic Psalter, if it be Scottish, is actually the earliest Scottish service-book now in Scotland, and the second earliest known to exist, while the Inchcolm fragment is the oldest extant piece of Church music written north of the Border.

Of Missals there are four, not of great importance, though one is of interest as having been written, as Mr. Dewick gives reasons for believing, for the Collegiate Church of St. Peter at Lille. It is small, neatly written in the early 16th century, and seems to follow the Use of Tournai. A 14th century Italian Carthusian

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Missal is almost exactly like the earlier printed Missals of that Order, and another Missal of slightly later date, written for an Italian House of Grey Friars, hardly differs from the Roman Missal of 1474 except in having more and fuller rubrics. A large Missal containing the ordinary and canon with the proper of a few more important masses was written for Pierre de Lancrau, Bishop of Lombès (1561-98). Lombès was a suffragan see of Toulouse. As in the case of other small sees in that province, no printed diocesan Missal is mentioned by Weale,[1] and it is possible that the rite may be that of the metropolitan church of Toulouse.

The Breviaries are more interesting, and include two important and fairly early manuscripts of Sarum Use, written and used in England, and subsequently used in Scotland. Both belong to the early part of the 14th century and are 'Portasses,' or Breviaries with abridged lessons. One, written perhaps for the Chichester district, shows considerable variation from the normal Sarum type as represented by the printed books, and it has some noteworthy rubrics, one of which refers to liturgical reforms carried out by Bishop Giles [*i.e.* Giles of Bridport; Bishop of Salisbury 1257-62], and distinguishes between the old and new Uses of Sarum. A collect of St. Moluoc, added in a late hand at the end, shows that the book was eventually used in Scotland.

The other Sarum Breviary follows the more normal type and hardly varies at all from the printed Portasses. It must have been brought to Scotland not so very long after it was written, as it contains portions of a chronicle of Scottish history from 1056-1401, and some historical material in the Kalendar added by 14th and 15th century hands. Several Scottish saints' names are also added to the Kalendar, with the Dedication of Aberdeen Cathedral on 3rd November, indicating ownership at Aberdeen. In the 15th century a procession and mass for Corpus Christi, noted, were

[1] Weale, *Bibliographia liturgica* [1886].

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added, as well as metrical service for St. Kentigern at the end in another hand.

Another Breviary, unfortunately imperfect, was written in the 15th century for Angers; one written for Augustinian canons at Zon, in the Netherlands, and two Diurnals—one Franciscan of Italy, the other for Dominicans in Bohemia—complete the Breviaries, though there are other books containing separate parts of the divine service, notably a fine Cistercian Collectar written in the 14th century apparently for Perugia, as well as the Psalters and *Horae* and the large choir books.

The last are five in number. Of these the finest is a magnificent 15th century Dutch Grail in its original binding, with beautifully wrought 'latten' clasps, hinges, corners, and bosses, written for a convent of Augustinian canonesses, presumably of the Windesheim congregation which followed the Use of Utrecht.[1] A later hand has altered it to the unreformed Roman rite, but likewise for a Dutch House of nuns, as the revising hand has also added the 'proper' for the clothing of a nun. Three larger and somewhat coarser manuscripts are Italian, and include an Antiphoner of Roman Use written late in the 15th century; a Nocturnal Psalter of the early 16th century containing the psalms for the first three days of the week; and a 15th century Benedictine Psalter written for an Italian House. These are all choir books of large size.[2] There is also a quite small Carthusian Grail of the late 14th century, originally belonging to a convent of St. Margaret, but afterwards given by the prior of Basle to Ittingen.

Of Psalters the most important beyond all question is the

[1] *Canonicorum Regularium Ord. S. Augustini, Origines ac Progressus . . .* Aubertus Miraeus, Bruxellensis. Cologne, 1614.

[2] In the Public Library, Edinburgh, there are three large choir books which compare interestingly with these, namely, a fine Italian Grail of the 14th century belonging to a monastic House (No. 32746); an Antiphoner of the 15th century written for a church in the Rhine district dedicated to St. Alban (No. 32747); and a very late Cistercian Antiphoner of the monastery of Aivières near Liége (No. 32748).

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Celtic book already briefly referred to as possibly the earliest Scottish service-book now in this country, and the second earliest known to exist. The earliest of all is, of course, the *Book of Deer*, which is now in Cambridge. The Psalter in question is a small book, written in the 11th century, containing the Hebrew version of the psalms with the triple division common in Celtic books, but without canticles. The frontispiece shows a facsimile in colour of an ordinary page of the Psalter, and Plate XV (p. 101) shows the only fully illuminated page which remains in its original form. I am greatly indebted to Professor W. M. Lindsay for his notes upon the date of the script, which he permits me to print as an Appendix (App. III). Scottish provenance cannot be claimed with absolute certainty in the absence of sufficient tests for the script and of any mark of ownership earlier than the 16th century, when it was in Aberdeen, but there is every probability that, like the Coupar-Angus Psalter, it was written at a Celtic monastery in Scotland.

Of ordinary mediæval Psalters there are five besides the large 'noted' ones already mentioned. One, of the 14th century, is shown by its Kalendar to have been written for the neighbourhood of Worcester; a small one, most beautifully written and full of delicately illuminated borders, seems to have been made for London in the 15th century; and another, somewhat larger, of no special beauty, is important because its very full Kalendar points to its having been written for the famous Brigittine House of Syon, near Isleworth, on the Thames. A fine 13th century Flemish Psalter has curious illuminations of a very characteristic type, and there is a small Dutch Psalter of the 15th century.

The Scottish Martyrology is well known; it has been partly described in the *Proceedings of the Society of Antiquaries, Scotland* (vol. ii, pt. 2), and some of its contents have been printed in Forbes's *Kalendars of Scottish Saints*. It was undoubtedly written for Elgin Cathedral, and is headed 'Martyrologium secundum usum Ecclesie Aberdonensis,' showing that the claim of Aberdeen

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to have a diocesan Use was not confined to the printed Aberdeen Breviary, and that that Use was followed in the diocese of Moray. As a manuscript it is distinctly coarse, though it has a certain boldness. The illumination—if such it can be called—is poor and amateurish to the point of being grotesque. The book is of very late date.

Another late Scottish book of mediocre quality, the *Dunkeld Music Book*, is interesting as forming a companion volume to the *Scone Antiphoner* in the Advocates' Library.[1] The claim of these two books to be 'the earliest books of church music of Scottish composition,' is now superseded by the Inchcolm fragment shortly to be described.

Two Benedictine books of late date may perhaps be mentioned: an Ordinale for the Abbey of Ottenburg in Swabia, and an Order of Consecration for a nun of the monastery of St. Michael in Campanea, Verona.

The splendid series of Books of Hours includes what is perhaps the most beautiful book in Scotland, namely, a magnificent English *Horae*, of Sarum Use, known as the *St. Katherine Book of Hours*, because a hymn of St. Katherine has been added on a fly-leaf at the beginning. It is of unusually large size, and the execution of both writing and illumination is of the finest quality. The ornaments and miniatures are very characteristic of the best English work of the time.

Of more local interest is a rather coarsely written and poorly illuminated manuscript of Sarum Use that is almost certainly a Scottish Book of Hours, although a rubric claims that it is *secundum usum Anglie*, and a Kalendar has been bound with it that seems to have been written for Rochester. The miniatures are peculiar, and show that strange mixture of styles which is noticeable in other Scottish manuscripts. It contains the *horae de sca. niniane*, with a picture of the saint holding fetters just as he is represented

[1] Advocates' Library MS. 5. 1. 15.

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in the 15th century painted panelling at Fowlis Easter, and there is a curious vernacular rubric about an indulgence.

Another Book of Hours with Scottish connection is a fine piece of French work, probably executed at Rouen, with a few Scottish names in a very crowded Kalendar and many good French miniatures. The catchwords of a *Memoria* of St. Ninian, now cut out, show further Scottish influence. The Use is that of Sarum. Of two other Sarum *Horae*, one was written in France, perhaps with a view to Lincoln, and is a fine book, while the other is a poor specimen of English early 15th century work that was used in Yorkshire.

The *Horae* of foreign Uses include an exceptionally beautiful book of Sens Use, a very fine one of Utrecht Use with a Cologne Kalendar, an Italian Renaissance example of the work of Antonius Salandus, written about 1503 for the Manzoli family of Bologna, a richly illuminated Toul book with the arms of Anne of Brittany, and a rather coarsely illuminated but interesting book containing the arms of the Génévois families of Viry and Des Clets quartered and showing close connection with the Abbey of St. Claude at Condat. Others of less account include a poor Paris *Horae*, two Flemish books connected with St. Omer, an Italian book written for the Florentine family of the Nobili, and a curious example written apparently for the Schleswig-Holstein district.

Of the fragments twenty-eight are liturgical, two being as early as the 11th century. One of these—a fragment of a Sacramentary (probably Gregorian), containing part of the Temporale for the Sundays after Christmas, and three leaves from a very full Common of Martyrs and Confessors—is of great importance. Three fragments of the 12th century—two from Grails and one from a noted Missal—are interesting as examples of early musical notation in neums. But perhaps the most notable discovery of all among the fragments is that of the four leaves from an Antiphoner containing the proper of the feast of St. Columba (with an octave) and of Corpus Christi, written, as Mr. Eeles

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has shown, for Inchcolm about 1340, and therefore, as has been stated, the earliest piece of Church music known to have been written in Scotland. The services of St. Columba are quite new, there being no octave in any existing breviary used in Scotland, and the whole is a valuable addition to Scottish liturgical texts.

In addition to books classified and described in the liturgical section there are a number of liturgical items in other manuscripts. The *Evangeliarium* of Sciennes Nunnery contained in the manuscript of the Constitutions is already printed.[1] Of local interest also is the Kalendar in the Astronomical MS. of 1482 from Coupar-Angus Priory, and a Kalendar of Linköping in the Swedish Law Book (MS. 159).

Biblical manuscripts are fairly numerous, and although there is nothing comparable in beauty with the two magnificent 13th century Bibles in the Advocates' Library, several of the books are notable. The Gospel Book of St. Matthias Abbey, Trier, of the 11th century, is finely written, and its decoration, if somewhat crude, is bold and effective; there is a manuscript of the New Testament written in the 13th century in North Italy and used in Aquileja, with an interesting Kalendar containing extremely spirited illustrations of an early type; while two French manuscripts are worthy of special mention, a copy of St. Paul's Epistles written about 1300 for the Abbey of St. Ruf, Valence, and a very profusely illuminated *Bible Historial*, dated 1314. Of less account artistically, though a well-written book, is a small Bible written, as we are told in a colophon, for Otto Lonsdorf, Bishop of Passau (1254-65).

Of the remaining sections it is scarcely necessary to speak in such detail. From the point of view of decoration the service-books and bibles are naturally the most interesting, although quite a number of the other manuscripts are artistically noteworthy. Among these I should place two English manuscripts

[1] *Liber Conventus S. Katherine Senensis prope Edinburgum* (Abbotsford Club, 1841).

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of the 12th century—a beautifully written medical book from Bury St. Edmunds,[1] and a fine copy of the works of St. Anselm bearing the inscription of St. Mary's, Reading;[1] a magnificent manuscript of the *Etymologiae* of St. Isidore of Seville, which, from the colophon,[1] I take to have been written and probably illuminated near Metz; and two 15th century books—a beautifully illustrated Italian copy of the *De Veritate* of St. Thomas Aquinas, written by Philippus de Homodeis at Vigevano in the province of Naples in 1466, and a magnificent *Virgil*, written about the same time in Paris by a scribe calling himself 'Florius Infortunatus,'[1] with finely conceived and delicately painted miniatures full of exquisite detail. This book seems to have been executed for a Scottish owner, whose initials P. L. united by a lover's knot are incorporated twice in one of the borders together with the arms of James III of Scotland.[2]

Very little of the material in this part of the collection is unprinted. Only three items call for special mention in this connection. The first, entitled *Royal Letter Book* (MS. 183), is a valuable collection of precedents for letters extracted from the official correspondence of Richard II and Henry IV. It contains copies of letters issuing under the Privy Seal and the Signet, and of letters received by the king from abroad, which were thought useful as models of style. Many of the letters are important for their contents, and all are valuable as examples of 'styles' of the period. The Royal Historical Society proposes shortly to print the volume in the Camden Series.

The second is the fragmentary chronicle of Scottish history already referred to, which is written on the fly-leaves and margins of the breviary used in Aberdeen (MS. 27). It extends from 1056-1401, and the earlier portion, from the accession of Malcolm Canmore to the death of Alexander I, is identical with the

[1] Inscriptions from these MSS. are reproduced on Plate xxiv, p. 319.
[2] See Plate xxi, p. 283.

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Chronicle of Melrose. The remainder, however, seems to be an independent record kept presumably by the canons of Aberdeen, which, while it adds nothing to our knowledge of the period, is nevertheless not taken directly from any of the extant chronicles. It is printed in Appendix IV.

The third is also part of a chronicle, one of the interesting discoveries made among the fragments. It consists of two leaves from a 14th century manuscript of a vernacular version in verse of the prose Chronicle of Guillaume le Breton, dealing with the reign of Philip Augustus. The period actually covered by the verses extends from the battle of Bouvines to the retreat of Prince Louis from England in 1217. They do not appear to be part of any poem which has survived, but there is evidence of the existence of two chronicles or 'romans' of the reign of Philip Augustus —*le livre du roy Philippe le Conquérant rymé*, several copies of which were in the library of Charles V,[1] and a 'roman' of Jehan de Prunai, based apparently upon Guillaume le Breton, and used by Guillaume Guiart as material for his poem *La Branche des Royaux Lignages*[2] in 1306, both of which have since been lost. Nothing is known of either save that they existed, but it is quite legitimate to suppose that the fragments are part of one of them, more probably of the work of Jehan de Prunai.[3]

In regard to provenance something has already been said in general, and particular points have emerged in relation to certain manuscripts. In conclusion, it seems fitting, in dealing with an Edinburgh library, to make special reference to Scottish MSS. As in the liturgical section, these are of two kinds—books written in Scotland or by Scottish hands, and books which have been used in Scotland from an early period.

To the seven liturgical or partly liturgical manuscripts or frag-

[1] *Recherches sur la librairie de Ch. V* (2e partie, p. 164, art. 997).

[2] H. F. Delaborde, éd. de Guillaume le Breton, t. ii, p. lxii.

[3] *Romania*, Jan. 1913, 'Fragments d'une Traduction Française en vers de la Chronique en Prose de Guillaume le Breton,' C. R. Borland and R. L. G. Ritchie.

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ments already noted as having been written in Scotland, only six from the other sections may be added with any certainty: namely, three 15th century copies of the *Regiam Majestatem*, a very poor manuscript of the *Compendium Theologicae Veritatis*, which belonged to Robert Ferguson, Prior of Dunfermline in 1530, the 'Makculloch MS.,' actually written in Louvain but by a Scottish hand, and the well-known 'Colville' MS. of Fordun, the only one of the six which has any claim to artistic merit.

Of books known to have been used in Scotland from the 16th century and earlier, in addition to the two 15th century books written in France for Scottish owners, and the two Sarum breviaries, all already noted, there are three medical manuscripts—a small treatise of Petrus de Musandia, written in the 12th century, possibly in Scotland, and owned in the 13th century by Gerardus de Hammont, Canon of St. Andrews; a fine 13th century manuscript of Avicenna, possibly written for Scotland, and owned in the early 16th century successively by a bishop of Orkney and an abbot of Soulseat;[1] and a Dutch manuscript which belonged to Archbishop Schevez. A 14th century astronomical book (MS. 125), which may also be by a Scottish hand, was in the possession of the Stirlings of Keir in the 16th century, and two theological manuscripts—a 12th century copy of St. Gregory's Dialogues, much damaged, and a miscellaneous collection—bear 15th century inscriptions of Sweetheart Abbey and Kinloss Abbey respectively.[1]

Most of these are manuscripts of more than average merit, and if three or four of them, as is not impossible, were written in Scotland, they would appreciably raise the standard of Scottish work in the Library. But, in general, it must be admitted that, as far as the evidence here goes, after the Celtic period Scottish books show marked inferiority in execution and no originality in style, bearing out the conclusion—not really challenged by any extant examples so far as I know—that book writing and decora-

[1] See Plate xxiv, p. 319.

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tion was never a native art in Scotland. Beautiful books were apparently not altogether uncommon, but these, like the *Virgil* and the Franco-British *Book of Hours*, came from abroad, chiefly from France and England. Scottish craftsmen were content to copy them, and produced a somewhat inferior mixture of styles, frequently recognisable from the hybrid character of the work.

In concluding these preliminary notes on the Collection, it will be necessary to give some explanation of the method employed in the actual description of the manuscripts. Here I have found Dr. James's wonderful series of catalogues of the Cambridge libraries of invaluable assistance, and I have tried to follow closely the method adopted there.

The description includes particulars as to language, material, size (in inches), number of leaves and of columns to a page, date, origin, binding, collation (*i.e.* structure), contents, provenance (in detail), writing and illumination.

In the 'Collation' quires or gatherings are lettered from a to z, and then from A to Z, omitting the letters j, u, and w. In the few cases where the double alphabet does not suffice, gatherings are numbered throughout instead. The index number indicates the number of leaves to each gathering. The expression a^{12} (wants 6) means that 'a' has lost its 6th leaf; b^{10} (+7) indicates that the 7th leaf of 'b' has been added.

Except in the case of biblical manuscripts proper and liturgical books, the 'Contents' contain the title, the opening and closing words of each section, and colophons where they occur. Under the heading 'Provenance' is grouped all the information I was able to collect, both as to source and later history. Under 'Writing and Illumination' I have attempted to give a general idea of the appearance of the manuscripts in all cases, and to describe pictures in detail. It has fortunately been possible to include a representative series of illustrations which give a very much better idea of the appearance of the books than any verbal description can possibly do.

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There are many omissions throughout the volume. In particular I regret that so many treatises still remain unidentified, and so many problems connected with the books unsolved. At the best, however, such a catalogue as this must always remain unfinished—a starting-point for other workers in many fields, rather than a final achievement in any. As such it is offered, and for its errors and imperfections I make my apology in the words of one of the scribes, 'Nunc finem feci, penitet me si male scripsi.'

In compiling the Catalogue I have received much valuable help, for which I desire to record my gratitude, as well as a great deal of indirect inspiration and assistance, which it is not possible in the same way to acknowledge.

I have already spoken of Professor Lindsay's notes upon the script of the Celtic Psalter which form one of the Appendices. Another valuable Appendix upon the Heraldry of certain of the manuscripts has been contributed by Mr. A. Van de Put of the Victoria and Albert Museum, and I am also greatly indebted to Mr. H. J. W. Tillyard for his notes upon twelve Greek manuscripts which my ignorance of Greek made it impossible for me to include. These have been printed as an Appendix, but numbered continuously with the rest of the manuscripts. The Rev. E. S. Dewick has very kindly helped me in regard to one or two difficult liturgical questions.

The debt which I owe to Mr. F. C. Eeles is greater than I can possibly express. During the past year he has devoted much time to the study of the liturgical manuscripts in the Library, and from the first he has taken the greatest interest in everything connected with the preparation of this Catalogue. In every possible way he has permitted me to draw upon his knowledge and experience, which, in respect of Scottish liturgical matters, is unique. Under his guidance a considerable part of the work upon the liturgical section was revised and amplified, while he himself contributed the descriptions of liturgical pictures and

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almost all the notes on liturgical fragments. In addition he most kindly undertook the very arduous task of reading the proofs.

I gratefully acknowledge the unfailing kindness and courtesy of the Library officials, and particularly of the librarian, Mr. F. C. Nicholson, who has from the beginning and in every possible way facilitated the work.

Finally, I desire to record the generosity of the Carnegie Trust for the Universities of Scotland and of the University Court. The work has been done during the tenure of a Carnegie Research Fellowship, supplemented by successive grants made jointly by the Trust and by the University Court. Special grants were made by the Court for the publication of the Catalogue, and by the Trust for the illustration of the volume.

CATHERINE R. BORLAND.

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CATALOGUE OF MANUSCRIPTS

1. BIBLIA SACRA. D. b. III. 1.

Latin, vellum, $8\frac{5}{8}'' \times 6\frac{1}{8}''$, ff. 399, double columns (except in the Psalter, which is single, with space left for gloss or another version, and Hab. iii, which has 3 columns), 50-60 lines to a page. Cent. xiii, English or French. *Binding*: Modern.

2 f. *videlicet*

Collation. a^{12}—m^{12}, n^{8}, o^{12}, p^{11}, q^{12}—I^{12}, K^{10}, L^{10}=399.

Contents:

Prologues of Jerome. Frater Ambrosius Desiderii.	f. 1
Genesis—Malachi	3

The apocryphal books of Esdras are included, and the order is unusual. 1 Esdre=Ezra; 2 Esdre=Nehemiah; 3 Esdre=1 Apocrifa Esdre; 4 Esdre=Esdras (beg. 'Et *egit* Josias'); 5 Esdre=the other three books of Apocrifa Esdre in one. Tobit follows Judith and Esther; two books of Macc. follow Tobit; prologues to Ecclesiasticus, Isaiah, Jeremiah, and Ezekiel are found together at the end of Isaiah. The usual prologues occur except in the case of the books of Job, Daniel, Amos, Macc., which have none. There are four prologues to the book of Psalms. Two versions of the Canticle *Domine audivi* are found, and space has been left for a second version of the Psalter.

Evv., Paul. Epp., Acts, Cath. Epp., Apoc.	310 *v*

There are no prologues to the New Testament, S. Matt., Paul. Epp., Romans, Thess., Timothy, Titus, Apoc.

Hebrew Names. Acar—Zebulonites (incomplete)	380

Provenance. It is unfortunate that the inscription on the lower margin f. 1 is illegible. The presence of the apocryphal books of Esdras frequently points to an English origin, as does

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also the version of Esdras which begins *Et egit Josias*. On the other hand, this arrangement of books, etc., closely resembles that of three Bibles, one of which is known to be French and the other two conjectured to be (*i.e.* Fitzwilliam Museum, No. 1; Nicholas of Battle's Bible, belonging to H. Yates Thomson; and Hunterian Museum, Glasgow, No. 493).

Later marks of ownership are as follows: on f. 3, *Johannis Wilkinsounis possedit*; on f. 1, *Liber Caroli Lumisden*; on f. 310 *v*, *Liber Caroli Lummisden ministri verbi Dei apud Dudinstonam*.

Charles Lumsden was regent in the University in 1587, 1588; made minister of Duddingston, 1611, by James VI; died 1630. His library was estimated at 1200 merks.[1] The Bible was probably bought at his sale, as there is no record of its presentation. It appears in a catalogue of 1636.

Writing and Illumination. The script is less careful and uniform than in most 13th century Bibles, and by various hands. The marginalia are of different periods.

There are good penwork initials to books and chapters, and the book of Genesis and the Psalms have a line of elongated capitals in red and blue at the beginning. The Canticles are written, like the Psalms, with a capital at each verse.

2. Biblia Sacra. D. b. I. 1.

Latin, vellum, $11\frac{7}{8}'' \times 7\frac{7}{8}''$, ff. 490, double columns, 52 lines to a page. Cent. xiii/xiv (*c.* 1300). English [?]. *Binding*: Modern brown morocco, painted edges, red ground, branches intersecting, with lions' faces at intersections, and, within the spaces formed by the branches, gold leaves, 'I.H.C.' in the centre.

2 f. *hora credidit*

Collation. a^{12}—s^{12}, t^{10}, v^{12}—L^{12}, M^{10}, N^{12}—P^{12}, Q^5, R^{10}, S^6, T^{10}, V^7=490.

[1] See Scott, *Fasti Ecclesiae Scoticanae* [1915], vol. i, p. 17.

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Contents:

Prologues of Jerome.	Frater Ambrosius Desiderii.	f. 1
Genesis—2 Macc.		3 v
Evv., Paul. Epp., Acts, Cath. Epp., Apoc.		367
Hebrew Names.	Apprehendens—Zuzim	458

Provenance. This may be either English or French workmanship. Two 14th century inscriptions on the fly-leaf have been almost wholly erased. They read, *Ista Biblia est ad usum fratris . . .* and *Ista Biblia est Joh. . . .* On another fly-leaf the name *Walterus Balcanquall,* subsequently erased, can be read, and presumably refers to the famous minister of St. Giles[1] or his son. On f. 1, in a later hand, the inscription *Richard Redman's Book* can be distinguished, and here also, in the lower margin, the gift of the MS. to the Library by the first Earl of Forfar is recorded. *Liber Bibliothecae Edinburgenae ex dono Nobilissimi Comitis Forfarensis* 1670.

Writing and Illumination. Script good and uniform. The small capitals are touched with red, and there are good penwork initials to the chapters, and a very fine one at the beginning of the Hebrew Names. All the prologues and two of the books have decorative initials, evidently the work of two different hands, one very poor, the other of more than average skill. The historiated initials, seventy in number, are also by two hands. One artist, a very unskilled one, does the opening prologue and the books from Genesis to 4 Kings, eight of the Psalms, Maccabees, Matthew, Romans, and 2 Thessalonians. The rest are by a more skilled hand.

Historiated Initials:

1. Fol. 1. *Prol.* S. Jerome writing.

2. Fol. 3. *Gen.* The Days of Creation: seven rectangular pictures, each under a cusped arch. Above, on branches of foliage, two angels censing. Below, a crucifixion, with the Virgin and S. John and, hanging from branched foliage at either side, two blindfold corpses. Poor work.

3. Fol. 20. *Exodus.* Moses, horned and mitred, carrying book, followed by Israelites.

4. Fol. 35. *Lev.* Two Israelites sacrificing rams at altar. Head of Christ above.

[1] See Scott, *Fasti Ecclesiae Scoticanae* [1915], vol. i, p. 52.

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5. Fol. 44 *v.* *Num.* Moses and another kneel *L.*, an angel above speaks.

6. Fol. 59. *Deut.* Moses with the book of the Law addresses Israelites.

7. Fol. 71 *v.* *Joshua.* Three Israelites kneel in prayer *L.*, head of Christ above.

8. Fol. 80. *Judges.* Four Israelites, one seated *L.*, head of Christ above.

9. Fol. 88 *v.* *Ruth.* Elimelech, Naomi, and sons set out on journey.

10. Fol. 90 *v.* 1 *Reg.* Hannah, with Samuel behind her, kneels before what appears to be a small square altar, covered with a loose white cloth. Eli stands behind the altar.

11. Fol. 103. 2 *Reg.* David throned, and before him Benaiah slaying the Amalekite.

12. Fol. 112 *v.* 3 *Reg.* Abishag and a young man beside David's couch.

13. Fol. 123. 4 *Reg.* Ahaziah falls from tower.

14. Fol. 134. 1 *Paral.* Three Jews seated conversing.

15. Fol. 144 *v.* 2 *Paral.* Solomon crowned, hands joined in prayer, kneels with two others at an altar. The altar is apparently four-square, and vested in a loose blue frontal, powdered with groups of three white spots. The mensa is covered with a white linen cloth edged with a short coarse fringe, the background is conventional.

16. Fol. 157 *v.* *Ezra.* Above, three single figures, two with hammers, one with a hod; below, Cyrus, speaking.

17. Fol. 161. *Nehemiah.* Artaxerxes, seated *R.*, takes cup from Nehemiah kneeling.

18. Fol. 166. *Esdras.* Priest, vested in a blue, close-sleeved tunic girdled at waist, reaching just below the knees, and apparently opening in front, with blue stockings and red shoes, holding a holy-water stock in the *L.* hand and a sprinkler in *R.*, with which he sprinkles the altar. The altar, which is small and square, is vested in a plain, loose, blue frontal, hanging in folds made by its being looped up in the centre of the side shown. The mensa is covered with a white linen cloth edged with coarse fringe. The altar stands beneath an elaborate canopy in the architectural style of the 13th century. This is supported on pillars at the corner of the altar, has a trefoil-headed arch and an embattled parapet, above which is a group of three short and massive pinnacles surmounted by gold balls. Over the altar a lamp is shown, suspended from beneath the canopy.

19. Fol. 171 *v.* *Tobit.* Tobit lies on a couch, a figure stands by him with a swallow's nest in his hand.

20. Fol. 175. *Judith.* Judith beheads Holofernes in his tent.

21. Fol. 180. *Hester.* Ahasuerus crowned, seated; below him Esther, crowned, hands raised; below her Haaman on gibbet.

22. Fol. 185. *Job.* Job, his wife, and three friends, two of them crowned, conversing.

23. Fol. 194. *Beatus vir.* David playing on harp, angel with trumpet standing on lion in foliage of border.

24. Fol. 198. *Dominus illuminatio.* David, crowned, points to his eye, nimbed figure with book goes before him.

25. Fol. 200. *Dixi custodiam.* Same figures seated, David points to his lips.

26. Fol. 202. *Dixit insipiens.* Fool with club in *R.* hand, cake in *L.*

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27. Fol. 204*v*. *Salvum me fac.* David crowned, waist-deep in water, hands raised, Christ above, blessing.

28. Fol. 207. *Exultate Deo.* David plays on three bells with hammer.

29. Fol. 210. *Cantate Domino.* Three clerks singing at desk. Very rough.

30. Fol. 212. *Dixit Dominus.* Trinity.

31. Fol. 218*v*. *Proverbs.* Solomon teaching Rehoboam.

32. Fol. 227. *Ecclesiastes.* Solomon enthroned, with sceptre.

33. Fol. 229*v*. *Cantica.* Virgin and Child, crowned and nimbed.

34. Fol. 231. *Sapientia.* Solomon seated with drawn sword *L.*, warrior in mail with shield *R.*

35. Fol. 237. *Ecclesiasticus.* Nimbed figure throned.

36. Fol. 252. *Isaiah.* Isaiah's martyrdom with a cross-cut saw.

37. Fol. 270. *Jeremiah.* Jeremiah seated *L.*, tear bottle beside him, Deity from cloud above hands him something and points to his tears.

38. Fol. 292*v*. *Treni.* Jeremiah sits outside the gate of Jerusalem, five persons look down on him from the battlements.

39. Fol. 294*v*. *Baruch.* Prophet seated with open book, head in cloud above.

40. Fol. 298. *Ezekiel.* Ezekiel seated, hands clasped, looks up at the nimbed heads of four evangelistic creatures. In lower corner *R.*, in the four quarters of a circle, four human heads nimbed.

41. Fol. 320*v*. *Daniel.* Daniel in lions' den, his hand on two lions' heads.

42. Fol. 329*v*. *Hosea.* Hosea shaking hands with Gomer.

43. Fol. 332*v*. *Joel.* Joel, seated under cusped arch, looks up to head in cloud above.

44. Fol. 334*v*. *Amos.* Amos the shepherd, head in cloud above.

45. Fol. 336*v*. *Obadiah.* Obadiah with scroll blessing.

46. Fol. 337. *Jonah.* Jonah in whale's mouth, hands clasped, looks towards Nineveh.

47. Fol. 338. *Micah.* Micah seated, head in cloud above.

48. Fol. 339*v*. *Nahum.* Nahum seated.

49. Fol. 340*v*. *Hab.* Habakkuk standing speaks with head in cloud above.

50. Fol. 341. *Zeph.* Zephaniah seated, with scroll, head in cloud above.

51. Fol. 342*v*. *Haggai.* Haggai with scroll stands under cusped arch.

52. Fol. 346*v*. *Malachi.* Malachi seated.

53. Fol. 348. 1 *Macc.* Mattathias with sword raised to slay kneeling man.

54. Fol. 359*v*. 2 *Macc.* King with drawn sword seated *L.*, man with staff.

55. Fol. 367*v*. *Matthew.* Half-reclining figure. Very poor work.

56. Fol. 387. *Luke.* Zachariah, apparently kneeling before a small four-square altar, vested in a loose frontal covered with a linen cloth edged with coarse fringe, and censing it with a censer held in his *R.* hand by short chains.

57. Fol. 400. *John.* Father and Son cross-nimbed, with book, seated under cusped arch, blessing; below, under similar arch, S. John with scroll points and looks upwards.

58. Fol. 409*v*. *Romans.* S. Paul seated with sword, two mitred bishops before him.

59. Fol. 412. 1 *Cor.* S. Paul seated with sword, addresses one mitred bishop with crosier.

60. Fol. 420. *Gal.* S. Paul addresses crowd.

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61. Fol. 423. *Phil.* S. Paul addresses two men, one nimbed, with book.
62. Fol. 424 *v.* *Col.* S. Paul addresses two tonsured men with books.
63. Fol. 425 *v.* 1 *Thess.* S. Paul addresses two men, one tonsured and bearing a book.
64. Fol. 426 *v.* 2 *Thess.* S. Paul addresses two mitred bishops, one with crosier.
65. Fol. 427. 1 *Tim.* S. Paul and Timothy seated.
66. Fol. 428. 2 *Tim.* Similar, Timothy with crosier.
67. Fol. 429. *Titus.* Similar to 65.
68. Fol. 429 *v.* *Philemon.* S. Paul seated under strong tower (in prison), soldier guarding him *L.*, figure with book *R.*
69. Fol. 430. *Hebrews.* S. Paul seated addressing crowd.
70. Fol. 451 *v.* *Apocalypse.* S. John seated writing at desk.

3. Biblia Sacra. D. b. III. 2.

Latin, vellum, $8\frac{5}{8}'' \times 5\frac{3}{4}''$, ff. 472, double columns, 48 lines to a page. Cent. xiii, French or English. *Binding*: Modern.

2 f. [*perso*]*naret ignorabat*

Collation. a^{16}—e^{16}, f^{18}, g^{16}, h^{14}, i^{16}—l^{16}, m^{15} (wants 7), n^{16}, o^{12}, p^{15}, q^{5}, r^{16}—t^{16}, v^{18}, x^{16}—z^{16}, A^{14}, B^{18}, C^{16}, D^{8}, E^{14}, F^{18}, G^{16}, H^{12}, I^{8}=472.

Contents:

Prologues of Jerome.	Frater Ambrosius Desiderii.	f. 1
Genesis—2 Macc.		4
Evv., Paul. Epp., Acts, Cath. Epp., Apoc., including Ep. to Laodiceans. Colossians follows Thess., and there is a third prologue to Apoc., *Apocalypsis*		376
A rubric for the Hebrew Names		472 *v*

Provenance. This may be either a French or an English Bible. The only mark of ownership is on f. 472 *v*, the name *Thomas Vestoun Scotus* (16th century). It was presented by Alexander Waugh, 1672.

Writing and Illumination. The hand is exceedingly good, apparently by one scribe. The book is remarkable for its elaborate and beautiful penwork initials and marginal ornament, and is in good condition, written on fine vellum, and well spaced.

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4. Biblia Sacra. D. b. III. 4.

Latin, vellum, $5\frac{1}{2}'' \times 4\frac{1}{4}''$, ff. 388, double columns, 50 lines to a page. Cent. xiii, French. *Binding*: Modern.

2 f. *promittunt*

Collation. a^{18} (wants 3, 9, and 10), b^{20}—e^{20}, f^{19} (wants 20), g^{20}—i^{20}, k^{19} (wants 20), l^{20}, m^{18}, n^{19} (wants 20), o^{20}—q^{20}, r^{21} (wants 14), s^{20}, t^{20}, v^{16}=388.

Contents:

Prologue of Jerome. Frater Ambrosius (incomplete) . . . f. 1
Genesis—2 Macc. Wants second prol. to Pentateuch; part of Gen. i; Ps. xxxvi 27—Ps. xliii 14; Isaiah lxi-lxv; 1 Macc. xv and xvi; 2 Macc. i 1-14. The book of Ezra is complete, but in seven books instead of ten 3
Evv., Paul. Epp., Acts, Cath. Epp., Apoc. Wants Apoc. ii 24-end. 313

Provenance. One of the small 13th century Paris Bibles. There are no early marks of ownership. The MS. was presented to the Library by Rev. John Robertson,[1] minister of Old Greyfriars, in 1680 (*vide* inscription).

Writing and Illumination. The script is fair. The book is a good deal stained and its margins badly cropped. There are a few historiated book initials, but for the most part these are decorative, blue and lake with white and scarlet ornament.

Historiated Initials:

1. Fol. 1. *Prologue.* S. Jerome writing at desk.
2. Fol. 154. *Judith.* Judith beheading Holofernes.
3. Fol. 163. *Job.* Job, his wife, and one friend.
4. Fol. 171. *Psalms.* David, crowned, playing harp.
5. Fol. 190. *Proverbs.* Solomon teaching Rehoboam.
6. Fol. 219. *Isaiah.* Isaiah kneeling in centre clad in white, two men saw his head with cross-cut saw.
7. Fol. 233. *Jeremiah.* Two Jews stone Jeremiah kneeling.
8. Fol. 255. *Ezekiel.* His vision. Ezekiel in bed, the four evangelistic emblems above him.

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[1] See Scott, *Fasti Ecclesiae Scoticanae*, New Edition [1915], vol. i, p. 39.

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5. Biblia Sacra. D. b. III. 3.

Latin, vellum, $6\frac{1}{16}'' \times 4\frac{1}{4}''$, ff. 364, double columns, 48 lines to a page. Cent. xiii, French, imperfect (contains Old Testament and part of S. Matthew's Gospel only). *Binding*: Modern, 'Test. Vet. Ex dono Humph. Wanley 1696.'

2 f. *cum exordio* (ff. 2 and 3 misplaced).

Collation. a^{20}, b^{20}, c^{22}, d^{14}, e^{20}—h^{20}, i^{22}—l^{22}, m^{20}—p^{20}, q^{24}, r^{16}, s^{22}=364.

Contents:

Prologues of Jerome.	Frater Ambrosius Desiderii.	f. 1
Genesis—2 Macc., including 1 Esdras (Ezra), Nehemiah, 2 Esdras, no Psalms. Lamentations follows Baruch		4
S. Matt. as far as chap. xviii		356

Provenance. Probably one of the many small Parisian Bibles of the period. The first mark of ownership is the record of the gift of the book to the Library by Humphrey Wanley,[1] sub-librarian at the Bodleian, 11 Dec. 1696.

Writing and Illumination. Script fairly good; more than one hand can be identified, and the ink varies in colour. There are marginal notes in various hands. The usual red and blue filigree initials to chapters and decorative book initials are found, along with a few historiated initials.

1. Fol. 1. *Prol.* S. Jerome writing at desk, head of Deity above.
2. Fol. 4. *Gen.* In upper part of decorative initial Christ seated in glory, orb in left hand, an angel on either side.

Daniel, Amos, and Nahum have single figures; Matthew has a seated apostle.

6. Biblia Sacra. D. b. III. 5.

Latin, vellum, $6'' \times 4\frac{1}{2}''$, ff. 347, double columns (3 in Hebrew Names), 59 lines to a page. Cent. xiii, Italian. *Binding*: Modern.

2 f. [*salva*]*toris in cruce*

[1] See *Dict. Nat. Biog.*

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Collation. a^{12}—k^{12}, l^{14}, m^{14}, n^{12}—v^{12}, x^{6}, y^{10}, z^{12}—E^{12}, F^{15} =347.

Contents:

Prologues of Jerome.	Frater Ambrosius Desiderii.	f. 1
Genesis—2 Macc.		3
There is no book of Psalms. Prayer of Solomon is inserted after Ecclesiasticus.		
Evv., Paul. Epp., Acts, Cath. Epp., Apoc.		251
Hebrew Names. Aaz—Zuzim		320

Provenance. From the script and illumination this appears to be an Italian book. The earlier marks of ownership are obscure, consisting of an erased inscription on f. 1, a name and date on f. 319, *P. Nobides* [?] 1544, and a partially erased signature followed by two dates, 1595 and 1589, on f. 346 *v.* On f. 347 there is a long inscription by the same hand, *L'estat de l'eglise avec le discours des temps depuis les Apostres sous Neron jusques a present sous Charles V, contenant en bref les histoires tant anciennes que novelles, celles specialement qui concernent l'Empire et le siege romaine, la vie et decrees des Papes, les conciles, le commencement, accroissement et decadence de la religion. Quatriesme Edition MDLXI.*

This is the name of a book written by Jean Taffin and printed about this date. A copy of it is in the Library, printed at Bergen 1605.[1]

The Bible was evidently one of Rev. Charles Lumsden's books,[2] as it bears on f. 251 the 17th century inscription, *Ex libris Caroli Lummisden pastoris ecclesie Dudinstonensis*, and by the same hand on f. 347 *v*, *numerus foliorum* 346.

Writing and Illumination. Extremely small, neat, and uniform script. The Hebrew Names are by a different hand, and indeed may have belonged to quite another MS. Both the vellum and ornament are different.

Chapters and prologues have red and blue filigree initials, the latter partly inset. Book initials are decorative, of a rather

[1] Edin. Univ. Lib., B* 25, 35.

[2] See Scott, *Fasti Ecclesiae Scoticanae*, New Edition [1915], vol. i, p. 17.

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unusual type. Some are floriated on backgrounds of gold and colour, others have single heads rather indifferently executed.

7. BIBLIA SACRA (2 vols.). Laing 1.

Latin, vellum, vol. i, 12″×9″, vol. ii, $11\frac{7}{8}$″×$9\frac{1}{8}$″, ff. 413 (2 vols. foliated continuously), double columns, 35-45 lines to a page. Cent. xiv, Dutch (Dominican Nunnery, Westeroy, near Thiel). *Binding*: Oak boards covered stamped leather, 2 clasps in each volume with straps missing, rebacked.

2 f. *usque ad Egiptum*

Collation. Vol. i, a^{12}—k^{12}, l^{14}, m^{12}—t^{12}=230. Vol. ii, a^{12}—p^{12}, q^{3}=183.

Contents:

Prologues of Jerome.	Frater Ambrosius Desiderii.	f. 1
Genesis—2 Macc.		3
Evv., Paul. Epp., Acts, Cath. Epp., Apoc.		327

Provenance. A Dutch Bible. There is an inscription on the fly-leaf of vol. ii in a contemporary hand, *Liber monasterii Sororum ordinis praedicatorum in Westeroy prope Tyelam.* On f. 231 the same hand has written, *Weestroyen anno* 13, *huc asportatus.* Again on f. 3, *Weestroyen.* I have not been able to identify this House. A contemporary list of contents of vol. ii gives original foliation, of which not a trace now remains in either volume.

On the second fly-leaf the hand of the above inscriptions writes the following verse: *Dum male fecisti, mox inspice wulnera Christi, Flecte genu plora, crucifixum saepe adora.*

There is a descriptive title in pencil, possibly by John Cochran, also Laing's signature, and a note to the effect that the MS. is described in John Cochran's Catalogue, No. 6. It fetched £15, 15s. at Cochran's sale.[1]

Writing and Illumination. Script fair, with good wide margins. There is little ornament. The verse initials are black touched with red; chapter initials plain red, inset.

[1] See Sale Catalogue of John Cochran, 108 Strand, London, 1837. No. 6.

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8. BIBLIA SACRA. Laing 2.

Latin, vellum, $7\frac{3}{4}'' \times 5\frac{3}{4}''$, ff. 414 (+$1^a$), double columns, 50 lines to a page. Cent. xiii (*c.* 1260), Bavaria (Passau). *Binding*: Modern.

2 f. *grammaticis*

Collation. a^2, b^{16}, c^8, d^{16}, e^8, f^{16}, g^{10}, h^{18}, i^{10}, k^{18}, l^8, m^{14}, n^6, o^{18}, p^6, q^{20}, r^8, s^{16}, t^{12}, v^{16}, x^{12}, y^{13}, z^{12}, A^{12}, B^{10}, C^{14}, D^{12}, E^{12}, F^{13}, G^{12}, H^{12}, I^{14}, K^{10}, L^{11}=415.

Contents:

Prologues of Jerome. Frater Ambrosius Desiderii.	f. 1
Genesis—2 Macc.	4
The order is a little unusual. Jerem. follows Treni and Baruch. Lev. xv is found at the end of the book of Esther with explanatory rubric, and Hab. iii after 2 Macc. with rubric. Oratio Neemie is at the end of 3 Esdre, and the prologues to the Minor Prophets are placed in order before Hosea.	
Evv., Paul. Epp., Acts, Cath. Epp., Apoc.	343
Summary of the contents of the Four Gospels in verse, attributed to Alexander de Villa Dei, with a key to the numerals used throughout the verses	410
Table of Lessons for the Year (containing the Feast and Translation of S. Dominic)	412 *v*

Provenance. An interesting colophon to the second prologue to the Pentateuch gives the provenance. It reads as follows, written in alternate lines of red, blue, and black:

Laus tibi sit Christe, te glorificat liber iste
Conditus impensis, Ottonis Pataviensis
Qui quasi bos fratrum majorum traxit aratrum
Rex bone me qui te colo, scribito codice vite
Alme pater mesto pugili palme dator esto
Esto dator palme pugili mesto pater alme
Plaudo tibi vite genitor laudo colo rite
Rite colo laudo genitor vite tibi plaudo
In patria mihi prolatria pater atria dona
Nate dei miserendo mei super astra corona
Cui liber hic cedat mihi psalmos jugiter edat.

From this it would appear that the Bible was written for and at the expense of Otto of Passau. Otto, Bishop of Passau (1254-65),

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had a fine collection of books, which he left to certain abbots and members of his chapter. *Otto praesul varios libros de camera sua abbatibus et pluribus capituli sui membris communicat.*[1] A catalogue of these books is extant[2] which mentions three Bibles: *Item Biblia, Item vetustissima Biblia, Item Biblia vilis.* This Bible might be the first or last of these, it could scarcely be called 'vetustissima' in 1265.

There are certain later marks of ownership. On the verso of f. 1[a] a definition of the word *energia* is added by a 15th century hand, and signed *Haec manu propria D. Pirchumbart.* On the first fly-leaf is Laing's signature, the price £6, 16s. 6d., and, by another hand, *Biblia Sacra cum praefationibus MS.* 1847. At the end are the initials T. R. [Thomas Rodd?] and the number 8403.

Writing and Illumination. A well-written book with filigree initials in blue, red, and yellow; two plain gold initials on a blue ground and one, at the beginning of Malachi, of silver filigree.

9. BIBLIA SACRA (Genesis to Hester). D. b. I. 2.

Latin, paper, $11\frac{3}{4}'' \times 8\frac{1}{4}''$, ff. 245, double columns, 43 and 44 lines to a page, 1367, German, written by Everard Konnyncpeters of Rees (Prussia). *Binding*: Oak boards covered stamped leather, 2 brass clasps broken, rebacked.

2 f. *Demostenes eloquens*

Collation. a^{10}—x^{10}, y^8, z^{10}, A^{10}, B^7=245.

Contents:

Prologues of Jerome.	Frater Ambrosius Desiderii.	f. 1
Genesis—Hester	. . . . .	40

Provenance. The scribe signs his name at the end of the book, *Liber Everhardi Konnyncpeters anno Domini* 1367, and there is a modern inscription at the beginning, *Ego Everhardus Trompeters* [sic] *vicarius Altaris Omnium Apostolorum in ecclesia*

[1] Gottlieb, *Mittelalterliche Bibliotheken*, p. 382.
[2] *Serapeum*, xxv, pp. 242-7.

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Reesensi scripsi manu mea hunc librum. A.D. 1367. *In the end of the volume.* This exact inscription, in which the name appears to have been misread, does not now appear in the end of the volume. 'Rees' most probably refers to the town of that name in Rhenish Prussia. There are no other marks.

Writing and Illumination. Fairly good, uniform hand, signed by scribe, with little ornament. Chapter initials are plain red two-line capitals inset; book initials four-line, red, with purple penwork.

10. New Testament. Laing 3.

Latin, vellum, 8″×5¼″, ff. 274, double columns, 25 lines to a page. Cent. xiii (1220-40), North Italy. *Binding*: Oak boards covered red Turkey, modern back, 4 straps lost and 4 pins.

2 f. *Audiens*

Collation. a^6, b^{11} (+1), c^{11} (+8), d^{10}, e^{11} (+7), f^{11} (+8), g^{11} (+7), h^{11} (+7), i^{11} (+7), k^{11} (+7), l^{10}—y^{10}, z^{11} (+6), A^{11} (+7), B^{10}, C^{10}=274.

Contents:

Tables of special Feasts and Epacts	f. 1 *v*
Kalendar	2
Evv., Acts, Apoc., Cath. Epp., Paul. Epp. (wants Apoc. xvii 8—1 Peter ii 13; includes Laodicean Ep.)	8

Provenance. The script is Italian, and the Kalendar connects the book with North Italy. Additions to the Kalendar show that it went to Aquileja. The illumination on f. 1, a full-length figure of a white monk with a halo, suggests that it originally belonged to a House of white monks.

Kalendar. The following are the most distinctive names:

1 Feb., Severus [Bp. Ravenna]; 18 May, Fedentius [Fidentius]; 25 May, Zenobius [Bp. Florence]; 5 July, Romulus [Bp. Fiesole]; 18 July, Rofillus [Bp. Forli]; 7 Aug., Donatus [Bp. Arezzo]; 20 Aug., Leuntius and Carpoforus [Vicenza and Aquileja]; 4 Sept., Marinus M. [Rimini]; 4 Oct., Petronius [Bp. Bologna]; 8 Oct., Reparata [Florence]; 10 Oct., Cerbonus [Bp. Verona]; 25 Oct., Miniatis and Comp. [Florence]; 7 Nov., Prosdocimus [Bp. Padua]; 9 Nov., Theodore M. [Venice]; 24 Nov., Prosper [Bp. Reggio]; 1 Dec., Anxianus M. [Ansanus, Siena].

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The names of SS. Reparata, Zenobius, and Miniatis suggest a Florentine provenance, but many other places in North Italy are also indicated.

The additions to the Kalendar are by two hands, and include:

31 Jan., Trans. S. Mark [Aquileja]; 25 June, [Inventio Corporis] Marci [Venice]; 12 July, Hermacorius [Hermagorus, Bp. Aquileja]; 14 May and 27 Sept., Feast and Trans. of SS. Felix and Fortunatus MM. [Aquileja].

There is no doubt, therefore, that the book went to Aquileja early.

Of later marks of ownership there is first a description of the MS. signed by Henry Drury, *Novum Testamentum Lat. MS. in memb. C. d. 2. With many miniatures of the seasons, signs of the zodiac, and a profusion of large illuminated initials.* At Drury's Sale in 1827 the MS. was sold to Cochran for £7, 10s.[1]

Laing notes that the MS. is described in the Printed Catalogue of John Cochran, No. 16,[2] and the entry on the inner board, £14, 14s. (16), doubtless indicates the price paid for it by Laing at Cochran's Sale.

Writing and Illumination. Script bold and clear, by one hand throughout. Verse and chapter initials and the first word of each book are alternately red and blue with penwork flourishes. Book initials are either purely decorative after a rather unusual crude style, frequently introducing birds, or they contain single figures of evangelists and apostles. S. Mark stands upon an unrecognisable lion, S. John upon a building like a church.

The colours used are green, blue, vermilion, and a dull yellow on burnished gold grounds. All the figures have vermilion-coloured hair.

Miniatures:

These include a full-page miniature of a white monk on f. 1 and pictures in the Kalendar, illustrating occupations of the months and the signs of the zodiac.

January. (*a*) Man in red cap warming himself over a fire and stirring a pot which hangs from a chain. (*b*) Aquarius.

February. (*a*) Man in brown smock, black-gartened hose, pruning a leafless stem growing in a red tub. (*b*) Pisces.

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[1] See Sale Catalogue of Henry Drury, London, 1827. No. 3201. B.M. 821, i. 21.

[2] See Sale Catalogue of John Cochran, 108 Strand, London. No. 16.

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Kl Nouēb hr dies .xxx. t. xxx.
d Nouēb ff estimas oīm sōz.
e iiii Nōn
f iii Nōn
g ii Nōn $ ā vnal ragricola
a Nōn
b viii ⁊ō $ cl leonardi
c vii ⁊ō $ a prosdocimi.
d vi ⁊ō mē. coronatoz.
e v ⁊ō $ ā theodori mār.
f iiii ⁊ō
g iii ⁊ō $ ā martini epi
a ii ⁊ō
b Jovs. $ ā brictii epi.
c xviii kl' Decēb
d xvii kl'
e xvi kl'
f xv kl' Sol in sagittario.
g xiiii kl'
a xiii kl'
b xii kl'
c xi kl'
d x kl' $ ā cecilie virg.
e ix kl' $ ā clemtis pp. ⁊ cōfl.
f viii kl' $ ā grīlogoi ⁊ pstpi.
g vii kl' cā chatarina
a vi kl'
b v kl' $ ā jacobi mīcisi.
c iiii kl'
d iii kl' Vigilia. Saturnin.
e ii kl' $ ā andree apli.

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March. (*a*) Man in blue sitting on couch blowing a horn, his hair blowing in the wind. (*b*) Aries.

April. (*a*) Man in blue smock holding pot of flowers. (*b*) Taurus, humped like a camel.

May. (*a*) Man in blue smock on charger armed with shield and lance. (*b*) Gemini.

June. (*a*) Man in yellow smock, blue hat, cutting hay. (*b*) Cancer.

July. (*a*) Man in blue smock, brown hat, cutting a swathe of corn. (*b*) Leo.

August. (*a*) Man in blue smock making a wine cask. (*b*) Virgo.

September. (*a*) Man in blue smock treading grapes. (*b*) Libra.

October. (*a*) Man in blue smock sowing. (*b*) Scorpio.

November. (*a*) Man in blue smock planting turnips. (*b*) Sagittarius. Centaur with bow and arrow.

December. (*a*) Man in yellow smock about to kill a red pig. (*b*) Capricornus.

11. New Testament and Wisdom Books. Laing 4.

Latin, vellum, $7\frac{3}{4}'' \times 5\frac{5}{8}''$, ff. 133, double columns, 42-52 lines to a page. Cent. xiv, Italian. *Binding*: Paper boards.

2 f. [*rur*]*sum. Scriptum est*

Collation. a^{10}, b^{10}, c^{12}—e^{12}, f^{10}—i^{10}, k^{2}, l^{8} (wants 1, 6, 7, 8), m^{12}, n^{8} (inserted), o^{7} (imperfect) = 133.

Contents:

Evv., Acts, Cath. Epp., Apoc., Paul. Epp.	f. 1
Wisdom Books, including Proverbs vi 1—xxx 14, Ecclesiastes iii 7—viii 14, Sapientia (wants i 1-11), Ecclesiasticus, Job (wants last six verses). Contains Capitula to S. Matthew and to Ecclesiasticus	109

Provenance. The style of writing and illumination is Italian, and there is a late inscription over the name of David Laing, probably written by him, which reads, *Bibliothecae FF. Ordinis B. MARIE Virginis de Monte Carmelo Placentiae.* There are no earlier marks of ownership.

Writing and Illumination. The original hand is good, but degenerates in the Catholic Epistles. The inserted gathering at the end of Ecclesiasticus is very carelessly written, and the same hand has inserted some marginal divisions and the foliation, which is incorrect. Another hand has inserted a few titles in red and some missing prologues.

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There are some good red and blue penwork initials. Each book has an ornamental initial containing either a figure or a head, executed in dull greyish white on burnished gold, and a partial border of conventional branching foliage with gold balls. S. Matthew (chap. xxvi) has a border and an initial with a head of Christ framed in a gold cross-nimbus, and the book of Job has a half-length figure of Job lying on his back, a black demon tormenting him.

12. Four Gospels. Laing 5.

Latin, vellum, $7\frac{5}{8}'' \times 5\frac{1}{4}''$, ff. 251, 22 lines to a page. Cent. xi, German (Abbey of S. Matthias, Trier). *Binding*: Early, stamped pigskin.

2 f. [*clami*]*tans esse sacrilegum*

Collation. a^8, b^9 (+9), c^8—o^8, p^7 (8 cut out), q^8—x^8, y^6, z^8—F^8, G^5=251.

Contents:

Prologues.	Novum opus facere Plures fuisse Ammonius quidam	f. 1
Verses on the Canons		7 *v*
	(*a*) In primo certe canone quatuor concordant ordinate, etc. (12 lines).	
	(*b*) Quam imprimis speciosa quadriga homo · leo · vitulus · et aquila · septuaginta duo per capitula · de domino colloquuntur paria, etc. (15 lines).	
Capitula and prologues to each Gospel		8 *v*
Gospels		18 *v*
Table of Gospels for the year		239

Provenance. The 13th century inscription on f. 1, now very difficult to decipher, appears to read, *Codex Sancti Eucharii sanctique* [*Matthiae*] *Apostoli extra muros* [*Trevi*]*renses, quem si quis abstulerit anathema sit in eternum.* The words in brackets are quite illegible, but were suggested by Dr. James from the context.

The Benedictine Abbey of S. Matthias was founded in the 5th century and restored in 975. From 1015-92 it was known

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ET UERBUM
ERAT APUD DEUM.
ET DS ERAT UERBUM.
HOC ERAT IN PRIN
CIPIO APUD DM.
OMA PIPSUM
FACTA
SUNT.

MS. 12

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as the monastery of S. Eucharius, and the inscriptions on its books prior to 1150 read, *Codex Sancti Eucharii*, while those inscribed between 1150 and 1250 read as above, *Codex Sancti Eucharii Sanctique Matthiae Apostoli*.[1] Of the subsequent history of the MS. prior to its acquisition by D. Laing there is little evidence. A 14th century title, together with the press-mark A. 1^{8} and the number 290, are found on f. 1, the two last being probably quite modern. The S. Matthias' books seem to have been widely scattered over Europe. One is reported to be at Cheltenham, but the B. M. manuscript (Egerton, 809), supposed to have belonged to this House, is really a S. Maximin's book.

Writing and Illumination. The script is a fine, clear minuscule. The smaller initials are plain red Roman capitals, the rubrics and the first line of ordinary text of each book being semi-rustic capitals. Each Gospel has an illuminated title and an illuminated page of text.[2]

Fol. 18*v*. *S. Matthew.* 'Initium Ewangelii Jhu Xpi sancti filii Dei Vivi secundum Mattheum,' in alternate lines of Roman capitals in silver and gold on green and red grounds. The full-page initial 'I' is of gold and silver branch work edged with red, on a mixed background of red, blue, and green. The beginning of the Gospel is similarly executed, but upon a smaller scale.

Fol. 82*v*. *S. Mark.* Very similar.

Fol. 121*v*. *S. Luke.* The backgrounds here are mainly red and brown, and the initial 'I' is of silver edged with black surrounded with tracery of raised gold.

Fol. 191*v*. *S. John.* Closely resembles the last described, with blue and brown backgrounds.

13. S. JOHN'S GOSPEL (Glossed). D. b. III. 7.

Latin, vellum, $9\frac{3}{4}'' \times 6\frac{1}{4}''$, ff. 34, 1 column with gloss (marginal and interlinear), 19 lines to a page, gloss 44 lines to a page. Cent. xii (first half), English. *Binding*: Modern.

2 f. *non sequuntur*

Collation. a^{8}—d^{8}, e^{2}=34.

[1] This information was communicated by the Stadtbibliothekar at Trier.

[2] For notes on the illumination, with special reference to pigments used, see A. P. Laurie, M.A., D.Sc., *The Pigments and Mediums of the Old Masters* [1914], p. 107.

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Contents :

Text. et aperuit meos oculos (chap. ix, v. 30) . . . . f. 1
Gloss. Totius interrogando ut discerent.
Text ends, eos qui scribendi sunt libros.
Gloss ends, Neque nubent neque nubentur.

Provenance. This is an English MS. It has no illumination of any kind to help in fixing its provenance and no early marks of ownership. A slip has been inserted bearing some notes as to the authorship of the glosses and stating that the first four chapters and part of the fifth are wanting. William Black adds a note that the MS. begins, as it still does, in the middle of the ninth chapter. The MS. does not, however, correspond with any of the entries in Black's Sale Catalogue. F. 1 bears the signature *J. O. Halliwell, Oct.* 1838 (205). His books were sold in 1841, and in the Sale Catalogue [1] No. 80 seems to correspond accurately with this MS. It is evident that when Halliwell's signature was inserted, the MS. was as incomplete as it now is. According to a scroll list in Laing's hand, it was one of Lord Alva's books (James Erskine, Lord Barjarg and Alva, son of Charles Erskine, Lord Tinwald).[2] It does not, however, appear in Lord Alva's Press Catalogue (Edin. Univ. MS. Laing 755). If Laing is right, the MS. must have been bought by Halliwell at the Alva Sale and acquired by the Library from Halliwell's Sale three or four years later.

Writing. The script is of the usual 12th century type, and there is no attempt at ornament.

14. S. JOHN'S GOSPEL (Glossed). Laing 8.

Latin, vellum, $9\frac{3}{8}'' \times 6\frac{3}{8}''$, ff. 78, 3 columns, text 16, gloss 32, lines to a page. Cent. xii (late), French. *Binding*: Modern.

2 f. [*appa*]*reant. Hoc autem*

Collation. a^6, b^8—k^8=78.

[1] See Sale Catalogue of J. O. Halliwell, 1841. No. 80. B.M. 821, g. 15(2).
[2] See Brunton and Haig, *Senators of the College of Justice* [1832], p. 526.

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Contents :

Prol.	Johannes unus ex discipulis Domini	f. 1
Gloss.	Johannes interpretatur gratia *L.*	
	Omnibus divine scripturi *R.*	
Text.	In principio	2 *v*
Gloss.	Contra eos qui	2
	Alii evangeliste describunt	2 *v*
	In patre qui.	

Text ends, chap. xix, v. 36 on f. 78 *v*.
Gloss ends, Ad hoc quod dixit lancea latus ejus aperuit.

Provenance. A pencil note on a fly-leaf at the beginning (19th century) gives the most likely provenance and approximate date of the MS. It says, *About A.D. 1200 MS. French execution.* The inscription on f. 1, *Bibliothecae Ivesianae,* indicates that it was in the library of John Ives, Suffolk Herald Extraordinary, whose books were sold in March 1777.[1] Ives inserts a note to the effect that the MS. belongs to the beginning of the 14th century, obviously a mistake, but repeated in the printed slip on the first fly-leaf. This slip, evidently from an exhibition catalogue, has, in a modern hand, *Lent by Godwin Austin Esq.* A book-plate has been removed.

Writing and Illumination. The script is good, uniform, and well spaced. The initials are plain red, blue, or green; the first line of the prologue has red and blue capitals alternately and the first line of text red capitals.

There are also two decorative initials.

1. *Prologue.* The 'J' has been cropped. It is a plain gold initial on a green ground, with a grotesque animal, half bird, half snake, coiling round it.

2. *Text.* The 'I' consists of two broad bands of punctured gold with a band of lake between, on a green ground, with a central medallion, on which is an eagle on a blue ground. Conventional foliage and fruit make up an ornamental tailpiece.

15. EPISTLES OF S. PAUL (Glossed). Laing 7.

Latin, vellum, 11½″×7½″, ff. 139, 19-21 lines to a page, gloss (interlinear and in double columns) *c.* 50 lines to a page.

[1] See Sale Catalogue of John Ives, March 1777, p. 16. No. 417. B.M. 824, b. 17(3).

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Cent. xii (end), French (Abbey of S. Ruf, Valence). *Binding*: Modern bronze morocco, gold tooling.

2 f. *grecis ac barbaris*

Collation. a^9, b^8—q^8, r^{10}=139.

Contents:

Romans (no prologue)			f. 1
Gloss.	Pro altercatione Romanis Paulus hebraice		
1 Cor.	Arg.	Corinthii sunt Achaici	27
2 Cor.	,,	Post peractam penitentiam	50
Gal.	,,	Galathe sunt greci	65
Ephes.	,,	Ephesii sunt Asiani	73
Phil.	,,	Philippenses sunt Macedones	81
1 Thess.	,,	Thessalonicenses sunt Macedones	95
2 Thess.	,,	Argumentum ad Thessalonicenses	101
1 Tim.	,,	Timotheum instruit et docet	104
2 Tim.	,,	Timotheo scribit de exhortatione	111
Titus	,,	Titum commonefacit	116
Philemon	,,	Philemon familiares	119
Hebrews		No Arg.	120

Provenance. A contemporary inscription on f. 1, *Liber Sancti Ruphi. Si quis abstulerit anathema sit*, followed by the press-mark *C. C. G.*, shows that it must have belonged to the monastery of S. Ruf at Valence. This abbey was founded near Avignon in 1039 and transferred to Valence in 1158, and is an Augustinian foundation.[1]

There are no further indications of ownership save the signature of D. Laing and the information that it was bought in London, August 1877. On the inner cover at the end is a label with the number 51.

Writing and Illumination. The script is good, uniform, and well spaced. The first words of each epistle are in Roman capitals touched with yellow. Verse initials are black or red, touched with yellow; chapter initials red and yellow; prologue initials red, blue, green, yellow; epistle initials decorative, with foliage and grotesque dragons on coloured ground, the colours being blue, red, yellow, and brown.

[1] *Gallia Christiana*, iv, pp. 801-4 and 977, 978; Chevalier, *Sources Historiques du Moyen Age.*

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... Raph. Si quis ei abstulerit diadema sit
C C· G

PAVLVS SE
WS XPI
IHV VOCA

(de uxo synagoge. (pdicationem.
uus apls segregatus in euangliū
(cōtinēdamo euglii. (dei pr̄e grat. (qui ntagn.
dei quod ante promiserat p̄ pphas
(q̄ ex deo.ū erit. (ū ū uerbū ue dareint oblumont. (quas ōlad
suos in scripturis sanctis de filio
filium. (communicatio auctoris.
(pprio. (ad honorē.
suo qui factus est ex semine
(factus. ne putaretur ūn homo. (scdm
dauid secundum carnem Qui
q̄ dr̄ hō grā sola p̄destat ut sit filius ū eadē potestia cū pr̄e
predestinatus filius dei in uir
p̄ntionem uerbi. q̄ poterat uideri ex hoc q̄ ex spa sō accpt.
tute secundum spm sanctificā
plicuit ꝛ q. mortuos secum facere resurgere qui fuerūt ex.
ctionis ex resurrectione mortuo
rum ihu xpi domini nri. Per
(per quē remissionē. ꝛ donū.
q. auctor ei.
quem accepimus gram ⁊ aplat
(ut faciam obedire fidei pr̄ glia ei ū nīs. sic hoc sensu
ad obediendum fidei in omnibus
(natione sunt in gentib;. (nec eius.
gentibus pro nomine ei. In qui
(ut famulantur sui āmonent. (q̄ gram. (ab eo. Vnde sicut est
bus estis ⁊ uos uocati ihu xpisti

P ro abreuiatione nominis aplī scribit. ꝙ sicut modo gentiles. ū iudeos. ch̄ni eos humiliari. ut omnia accipiantur gr̄ā dei.

P aulus habitat. quidam gr̄. nō ch̄ristianus. Primi sanctuli a sancte plectuntur. Cōsiderat ꝓpriam. ꝛ negotii. ꝛ auctorem negotii. in quib; ogr̄ capiat benignitatē. Scrīa nouā ÷ ha mittunt. ū adeam puoc. aplī. Esse de humili ab. ū alle ⁊ ado uocat. ⁊ uocat ab hominib; dulo ꝓ priuilegio no minis. Sed gaudet. a doctrina pharisey. ꝙ hō iudeus. ⁊ ab alijs aplis. Vñ. sed gaudet ū. p. ꝛ b. Euglia bona mētis acio ÷. ꝙ ad salutem. Ea ū ÷ de mlq ad fidem. ꝛ mores. dei. ū ab homine inuentū. q̄ ān. ꝙ plectunt. ū ihu hominū. Vñ mihi uerum ÷ dubium. q. aliud ÷ ꝙ sentiat. ꝛ aliud ꝙ intelligat. Per ꝓphā. ut ꝓmittat. Esse dei nostrum. ꝛ ihu xpi filium. x. nostrū. Idem ꝛ ali. factus. ū in secula. Vana ÷ mūdo aut mlq; naturæ. ū rectum dicatur dr̄. eorum hō. ꝛ mal sum hō dr̄. dō hō. q. ū in subiect. hūi. Ex semine dauid. q. maria de dō. facta ÷ ꝓ mittit abrahe ꝛ dauid. S; ū. dicit hic dēr dr̄. qm ꝛ ex ma. mosaī. ū abrahe mīa. ū ū ꝓmo. li. natus. ḡlī ꝓ nostrum de eo. ꝛ ū ex ipse. ⁊ carnem. sic ex ex deo. Filius ꝛ. Alterum ꝓ mdet. aliud ꝙ genab; ponit. Xp̄e ih nomen indeī ÷ nostrum. quo no mine dei filium designatum audīt. ꝛ audiunt in lege ꝓ mittam. eū nō credentes ū predicantes alium. Gen tib; uero qua in aliquo non legūt xp̄m ꝓmittī saluatorem. i. ch̄m.

Nomīb; gentib;. non so iudeis. In quib; qua in lege uocati: non sub q̄ debent agere.

Rom. Qui p̄destī ÷. Qui latebat in carne quid esset: p̄destinatus ÷ ꝙ ꝓpatione. et manifestatus filius dei ē resurgo. nec dicit ex resurrē ā. ⁊ q̄ maior mirat ÷ mortuoꝝ. q. sua resurrectio gētilem facit resurrēm. Vñ mdet mortē destruxisse ut nos reuiuīc. ḡre ꝛ dñm nr̄m uocat. qui natus ꝛ gñl dicit ꝛ potestatē aplatus nīe sua.

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16. Biblia Abbreviata, etc. D. b. IV. 6.

Latin, vellum, $8\frac{3}{8}'' \times 5\frac{7}{8}''$, ff. 243, 28 lines to a page. Cent. xii, English. *Binding*: Modern, 'MSS. Varia in Perg.'

2 f. *audierit deus*

Collation. a^7, b^8—k^8, l^6, m^8—s^8, t^2, v^{10}, x^4, y^8, z^8, A^6, B^8, C^8, D^2 (=A^7 and A^8), E^6, F^8—K^8=243.

Contents:

1. Biblia Abbreviata . . . . . f. 1
   Order of books: Genesis, Ex., Lev., Num., Deut., Jud., 4 Kings, Chron., Prologue to Gen., Isaiah, Jerem.—Zech., part of Esdras, Eccles. Sap., Job, Tobit, Macc., Evv., Acts, Can. Epp., Apoc., Zech., Malachi, Paul. Epp., Psalms [?].
2. Liber testimoniorum Ysidori contra Judeos . . . . 108 *v*
   Venerabili et sancte sorori florentine Ysidorus. . . .
   Ends f. 143 *v*, unde oritur corruptio non haberet.
3. Tymeus Platonis (interprete Chalcidio) 144
   Unus duo tres. . . .
   Ends f. 150, et omnem cujus proprietas manet.
4. Martianus Capella de nuptiis Mercurii et Philologiae [lib. I] . 150
   Tu quem psallentem. . . .
   Ends f. 157, ornatissime refulsere [end of Prosa, lib. II].
5. Machrobii [Comm. in Ciceronis Somnum Scipionis, bk. I, chap. v] 158
   Sic in phedrone inexpugnabilium luce rationum. . . .
   Ends f. 176, ideo ei perceptionis gemine praecepta mandantur.
6. [Machrobius de Sompno Scipionis] 176
   Cum in Affricam venissem. . . .
   Ends f. 179 *v*, ego somno solutus [the words added in 13th century hand].
7. Tullius [Cicero] de natura deorum 180
   Nam si singulas disciplinas. . . .
   Ends f. 192, videretur esse propensior. Explicit liber de natura deorum.
8. Trimogestus ad Asclepium et Hammonam et Ermium [this title added in 13th century hand] 192
   O Asclepi, omnis humana immortalis est anima [chap. ii]. . . .
   Ends f. 195 *v*, aut incredibilitas contempnit humana [continued chap. xxviii], Quid est O Trimogestus quod aut ignorat. . .
   Ends f. 198, et sine animalibus cenam.
9. Apuleii Platonici Mandaurensis De Deo Socratis . . . 198
   Prophana philosophie turba imperitorum [chap. iii].
   Ends f. 203 *v*, Syrenas audiit nec accessit. Explicit.
10. Calcidius in Thymeo (Platonis) 204
    At vero dei operum origo [chap. xxiii].

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Ends f. 236 *v*, humectari atque igniri putatur.
11. Dicta Albumassar 237
Haut secus obstetricum vaticiniis. . . .
Ends f. 243, non parum accomodavit.

Provenance. This appears to be an English book. A 13th century inscription on f. 243 *v* sets forth its owner and contents as follows:—*Iste liber est fratris Clementis* [*Rocha*] *ordinis fratrum predicatorum. In isto volumine sunt isti libri per ordinem; tota biblia abreviata* (*sicut*) *poteris intueri; postea liber qui vocatur testimoniorum Ysidori contra Judeos et sunt du* [. . .] *boni et necessarii; postea tymeus platonis; postea marcianus; postea liber macrobii; postea liber tullii de natura deorum; postea trismogestus ad asclepium et hammonam et ermium, postea liber apulii* (*Platonici*) *madaurensis de deo socratis, postea liber calcidii in tymeo, postea dicta albumasar. Iste liber est fratris Clementis Rocha* [?] *ordinis predicatorum.* The final clause is by a second hand, but of the same period. There are no other marks of ownership. The above inscription has been partly transcribed by a modern hand, completed by Laing, though this is not one of his books, and rewritten by a third hand.

Writing. This is a well-written MS., by several different hands, without attempt at ornament. There are plain black capitals, and the rubrics are in rustic capitals. Some of the headings are late insertions. On f. 85 *v*, a blank page, there is a crude pen-and-ink drawing of a ship in full sail, obviously also a late insertion.

17. HISTORIA SCHOLASTICA. D. b. I. 4.

Latin, vellum, 14½″×9½″, ff. 153, double columns (Tabula, 4 columns). Cent. xiii, English. *Binding*: Modern.

2 f. text *factum est firmamentum*

Collation. a^8, b^8—t^8, v^6=153.

Contents:

Tabula Historie Scolastice . . . . . f. i
Letter to William, Bp. of Sens. Reverendo Patri . . . Willelmo . . .
per omnia benedictus deus . . . . . iii *v*

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HARTA

hunul hystorie distinc-
tio hebraice dr
dab. quod
uul est. dn̄ nostrum non habetur. Nom̄
gr̄cum n̄ hunl in lr̄is
nostris. Nam gre arel-
moth dr. latin̄ ē liber numi. t numer. t dr eq;
num̄ plr. Un̄ rdicta solu. legr̄ h m nuul. Quod ā b
noīe cenletur. qe. uū. hic pncpalr nuiant̄. de oī
pp. uuri apta ad tenda arma. p gena leuue q rbis
nuiant̄. Quanliones p qs ptū sunt. si nec mulieres
nec nuncer. xx. annos. nec uulg pmiscuū. ñ de-
biles ad bella numiant̄. ad hanc pt̄ hystorie lr
tinūr tolephul. Moyses pdcam constitutionē
legū dum sub una morarer. adeo cognouit hebraicl lr̄am t̄ dd. Cūq; ea legis lationē. h suffi-
ce putaret. ad exercitū militaris unus conlul ē.
t nuiaur pp. capua pugnare ualentiū. Moyse
die dn̄m sup hoc locutū ā fuisse dicen—is.
locut ē dom̄ ad mo. in deso synay. in tab-
naculo fedis. pma die mis fedi. anno exo egressio-
nis de egipto. Et nota q pmittur hic qd ā que
ca fuit in pmo mse anni fedi. l. oblone xcu.
pncipium. qm fecerunt singli singlis diebus in de-
dicone tabnaculi. t solleprtare p hase q ppo
nomine dr paseha in deso. t forte de sacrificone
leuitar̄. de mu; ageret p recapitulonem. Qse-
quit; g ordinē libri dnis qua moyses. t aaron
t xii. pncipes tribuum ex pcepto dn̄i anno fedo
m̄se fedo die pma nuauerūt uiros p tribum leui
a xx. anno. t. s. Jose. cum tm̄ po-
nit usq; ad pmū ann̄. t nuiari suis
p gnationes t familias. t domos et
nomia. t capita singloꝝ. h ā. v. ad
meulcatōnē. cuida vōra dōum

rior
uuerū
numer.

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Prol. Incipit hystoria scolastica 1
Text. Imperatorie Magestatis . . . princeps est et principium.
Ends f. 150, in cathacumbis. Explicit.
Petrus et Paulus rome sepulti sunt—informationum . . . 150

Provenance. This is an Anglo-Norman MS. of a good type. There are no marks of ownership prior to the record of its gift to the Library on f. iii *v*, *Liber Bibliothecae Edinburgenae ex dono generosi Juvenis Johannis Aikman (filii Magistri Gulielmi a Cairnie Causarum Patroni), An.* 1692. The 17th century marginal notes towards the end of the book may have been the work of a member of this family. The inscription is written by William Henderson, Librarian, who adds two extracts about Petrus Comestor from Gerardus J. Fossius and Robert Bellarmine.

Writing and Illumination. The hand is very good and uniform, and there are a number of good decorative initials. The book is in good preservation and complete.

18. HISTORIA SCHOLASTICA. D. b. I. 5.

Latin, vellum, 12″×8¾″, ff. 115, double columns, 44-6 lines to a page. Cent. xiii, English. *Binding*: 17th century, brown calf, rebacked.

2 f. *isti Datan et Abiron*

Collation. Wants one gathering, a^{11} (wants 6, 11, and 12), b^8—f^8, g^6, h^8—k^8, wants two gatherings of 8, l^7 (wants 6), m^8, n^8, o^{11} (wants 12)=115.

Contents:

Epitome of Bible History with genealogies, attributed to Petrus Pictaviensis . . . . . f. 1
Considerans hystorie sacre prolixitatem necnon et difficultatem Adam in agro damasceno formatus. . . .
Ends f. 5*v*, ferencium auribus mutilatus interiit . . . (incomplete).
Short genealogies of Anna (mother of Virgin), Virgin, John Baptist, S. Paul, and the Twelve (probably incomplete at the beginning) 6
Primum Anna accepit Joachim—ibique in pace sepultus est.
Capitula Scholastice hystorie (in three columns) 8

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Text (wants eight folios) . . . sunt stetisse immobiles 12
Ends f. 115, .s. in cathacumbis.
(Wants also 2 Macc. and the beginning of the Gospels, 16 ff.)

Provenance. From its general style it would seem to be an English MS. There are no early marks of ownership. It was presented to the Library by the Earl of Forfar in 1670.

Writing and Illumination. Written by several hands, all fairly good. Ornamentation consists of red and blue filigree initials. Capitula are marked in the margin by a later hand.

19. BIBLE HISTORIAL. D. b. I. 3.

French, vellum, $15\frac{1}{2}'' \times 11\frac{1}{2}''$, ff. 483, double columns, 45 lines to a page, 1314-15, French. *Binding*: Modern, stamped leather, 2 brass clasps. Lettered 'La Saincte Bible MCCCXIIII MS. Gift of James Sutherland, Merchant of Edinburgh, 1680.'

2 f. *de son nom*

Collation. 1^6 (wants 3 and 4), 2^8—57^8, 58^7, 59^8, 60^6=483.

Contents:

The Bible Historial or Historia Scholastica of Petrus Comestor, in the French version of Guiart des Moulins:

Ci commence la bible hystoriaus ou les histoires escolastres.
Cest li prohemes de celui qui mist cest livre de latin en francois . f. 1

Pource que li dyables qui chascun jour empeche—sans fin par les siecles des siecles. Amen.

En lan de grace mcc et quatre vins et onse ou mois de juing el quel je fui nes et oi quarante ans accomplis commencai je ces translacions. et les oi parfaites en lan de grace mil cciii^{xx} et xxiiii el mois de fevrier et en lan de grace mil cc nonante et vii et jour Saint remi fui je esleus et fais deans de Saint pere daire dont je estoie chanoines si comme devant est dit.

Ci apres sont li livre hystorial de la Bible qui en cest livre sont translate et tout par hystoires les escolastres.

List of the books as they appear in the Historia Scholastica ending, sauve ce que les paraboles salemonet li livres de job ne soit mie contenus en hystoires: mes je les ai mis en cest livre pour la bonte daus.

Cest est apele la bible hystoriaus ou hystoire li escolastre . . 1 *v*
Ce sont li titre et les entituleures du livre de genesi (ninety-one chapters).

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Dedicatory letter of Petrus Comestor to William, Archbishop of Sens . . . . . 2 *v*

Cest une lettre que li maistres en hystoires . . . envoia . . . a l'arcevesque de Sens. . . .

A honnourable home et pere et son chier seigneur Guillaume . . . limer mon rude engin et corrigier.

Rubric—Ci doit en savoir que jai translate les livres hystoriaus de la bible selonc le texte de la bible . . . et laide de la beneoite vierge marie. Amen . . . . . 2 *v*

Cest li prohemes du maistre en hystoires. De la creacion du ciel empiree et des quatre elemens a de la premiere confusion du monde selonc la bible.

Text of Genesis follows (2 ff. missing).

The order of books is :

Genesis—4 Kings.

Job (the abridgment called Petit Job).

Tobit.

' Jeremiah '—Jeremiah, Ezekiel, Daniel, and Susanna (historical narrative and abridgment).

Judith, followed by history from Cambyses to Nehemiah.

Hester, followed by the history of the Ptolemies.

Proverbs—Ecclesiasticus.

Isaiah—Malachi.

Maccabees.

Evv., Paul. Epp., Acts, Cath. Epp.

Apocalypse (added soon after, *vide* inscription).

Provenance. The illumination is characteristically French, probably of South France, but there are no marks of local provenance. At the end of the Catholic Epistles there is an inscription by the scribe, *Ci fenist la bible en francois qui fu finee lan mccc et quatorze, l'apocalipse se ensuiant. Explicit expliceat ludere scriptor eat.* At the end of the Apocalypse, *Ci fini la bible en francois et lapocalypse Saint Jehan ensemble. Explicit.*

On f. 207 there are a few names in a pale brown ink in 16th century hands, *Thomas Zowche, Henry Zowche, Helen Zowche, P* [?] *Barlowe.*

It was presented to the Library by James Sutherland, Merchant of Edinburgh, in 1680.

Writing and Illumination. Well and uniformly written, in brownish ink, by one scribe throughout. The chapters have two-line, the Capitula one-line, initials of finely burnished gold with red and blue penwork, inset. These have a very pleasing effect, especially in the Capitula, where they are combined with

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line-endings in blue, lake, and gold. Book initials are decorative of the usual type, not particularly good. They are combined with line and leaf borders. The book is profusely illustrated with rectangular miniatures on backgrounds of blue or lake chequer, plain burnished gold, or of the two types combined, framed in bands of gold and colour edged with black. The figures and faces are characteristically French. The general effect is good, but the workmanship is disappointing at the beginning, though it improves notably later on. All the gold work in the book is good.

Miniatures:

1. Fol. 1. *Prol.* Diapered gold ground. Guiart des Moulins writing at desk.

2. Fol. 2. *Letter to Archbishop of Sens.* Lake chequer ground. Writer seated at desk *L.*, white monk, kneeling, presents the letter to the Archbishop of Sens, who stands at *R.*, attended by three white monks.

Some miniatures missing here.

3. Fol. 3. *Genesis.* Gold ground. Creation of fishes.

4. Fol. 3 *v.* *Genesis.* Blue chequer ground. Creation of animals. Creator all gold—a vague, indefinite figure.

5. Fol. 4 *v.* *Genesis.* Gold ground. Creation of Adam. Adam kneels, hands clasped in supplication, trees behind.

6. Fol. 5 *v.* *Genesis.* Blue chequer ground. Creation of Eve. Deity again a huge, indistinct gold figure.

7. Fol. 5 *v.* *Genesis.* The Fall. Adam and Eve on either side the Tree of Knowledge, in which is coiled the serpent. Eve has the apple in her hand.

8. Fol. 7. *Genesis.* The expulsion. Burnished gold ground. The angel with the sword stands between two trees. Adam and Eve go forth to *R.*

9. Fol. 7. *Genesis.* Birth of Abel. Blue chequer ground. Eve, in curtained bed, holds Abel in her arms; Adam, at foot of bed, holds Cain by the hand.

10. Fol. 7 *v.* *Genesis.* Conviction of Cain. Lake chequer ground. Nimbed figure of God, face and figure dimly seen, hand stretched out towards Cain, who is slaying Abel under a tree *R.*

11. Fol. 9 *v.* *Genesis.* Gold ground. Noah sending forth the dove from the ark, which is depicted like an upturned boat. The heads of his wife and two children are seen through a window in the roof, and a man is trying to clamber up the side.

12. Fol. 13. *Genesis.* Lake chequer ground. Abraham and Sarah before Pharaoh.

13. Fol. 19 *v.* *Genesis.* Blue chequer ground. Birth of Esau and Jacob. Rebecca in bed, two attendants holding the children.

14. Fol. 21 *v.* *Genesis.* Red chequer ground. Jacob's dream. He lies asleep with stone for pillow, four angels flying up and down the ladder above him. Half-length Deity in cloud above holding the orb.

15. Fol. 25 *v.* *Genesis.* Gold ground. Joseph sold into slavery. Joseph naked in the pit, Reuben bargaining with two merchants, the brothers departing.

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16. Fol. 33 *v.* *Exodus.* Gold ground. The crossing of the Red Sea. Pharaoh and his host in mail drowning in the waters *L.* Moses, horned, divides the sea with his rod, and the Israelites follow him unarmed *R.*

17. Fol. 53 *v.* *Leviticus.* Gold ground. Moses bows himself before the burning bush. No appearance of Deity.

18. Fol. 62. *Numbers.* Blue chequer ground. Moses, with the tables of the Law, addressed by Deity—great, indistinct gold figure.

19. Fol. 77. *Deuteronomy.* Blue chequer ground. Moses, as above, addresses a crowd of seated Israelites.

20. Fol. 89 *v.* *Joshua.* Red chequer ground. Joshua, on one side Jordan, looking up to angel with scroll above.

21. Fol. 96. *Judges.* Blue chequer ground. A battle of mailed infantry.

22. Fol. 103. Gold ground. Gold idol on pedestal *R.*, young man in white kneels before it (the Levite), Micah and his mother behind. He receives from her the shekels of silver.

23. Fol. 104 *v.* *Ruth.* Red chequer ground. Naomi holding her two sons by the hand.

24. Fol. 106 *v.* 1 *Kings.* Gold ground. Elkanah and his two wives with Peninah's children going up to Shiloh.

25. Fol. 118 *v.* 2 *Kings.* Gold ground. David crowned, seated, three attendants with him, all in attitudes of grief. To him the Amalekite, kneeling, offers the crown with the news of Saul's death, and is about to be slain as he kneels.

26. Fol. 129. 3 *Kings.* Gold ground. Abishag kneels before David.

27. Fol. 145 *v.* 4 *Kings.* Gold ground. Elijah, seated on the hill-top, answers one of Ahaziah's captains. Fire from heaven descends upon his followers, who lie prostrate upon the ground *L.*

28. Fol. 163 *v.* *Job.* Red chequer ground. Job and his three friends.

29. Fol. 164 *v.* *Tobit.* Red ground with stars. Under a triple Gothic arch Tobit prostrate before a white-draped altar.

30. Fol. 169. *Hist. of Jeremiah.* Crowned king centre. *L.* a young man in red cloak with ermine. *R.* four Jews apparently speaking of him to the king.

31. Fol. 180. *Judith.* Gold ground.. Judith beheading Holofernes.

32. Fol. 185. *Cambyses to Nehemiah.* Red chequer ground. King sits centre with sceptre and is crowned by four men, two on either side.

33. Fol. 188 *v.* *Esther.* Gold ground. Queen Vashti sits at a feast with seven other women.

34. Fol. 194. *Ochum*, etc. Gold ground. King Ochum with four followers before the temple.

35. Fol. 197 *v.* *Proverbs.* Blue chequer ground. Solomon teaching Rehoboam.

36. Fol. 209. *Ecclesiastes.* Red chequer ground. Solomon, young, seated at desk reading.

37. Fol. 212. *Cantica.* Blue chequer ground. Virgin and Child enthroned.

38. Fol. 214. *Sapientia.* Gold ground. Solomon seated as above, but with sword, addresses a crowd.

39. Fol. 220 *v.* *Ecclesiasticus.* Gold ground. Solomon crowned, seated, reads to youth sitting at his feet.

40. Fol. 238. *Isaiah.* Gold ground. Isaiah pointing to Jerusalem as he speaks.

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41. Fol. 259 *v.* *Jeremiah.* Blue diaper ground. Jeremiah before the gate of a city, red cloud above.

42. Fol. 281. *Lamentations.* Gold ground. Jeremiah as above, four persons behind the battlements mourning.

43. Fol. 283. *Baruch.* Gold ground. King with sword pointing to three figures standing at the gate of a city, one, the prophet, hands bound, being taken either to or from the city.

44. Fol. 285 *v.* *Letter of Jeremiah.* Gold ground. Prophet, pointing to city, addresses a crowd of listeners.

45. Fol. 286 *v.* *Ezekiel.* Red chequer ground. Ezekiel centre, six listeners, three on either side, a cloud above.

46. Fol. 305 *v.* *Daniel.* Ground half-burnished gold, half-red chequer. Nebuchadnezzar crowned, in bed, a gigantic image of gold, silver, iron, and clay stands at the foot.

47. Fol. 314. *Hosea.* In two parts. *R.*, gold ground, Hosea seated looks up towards angel; *L.*, blue chequer ground, Gomer in bed. The winged angel is finely drawn here and in the other pictures in the Minor Prophets.

48. Fol. 317. *Joel.* Red chequer ground. Five seated men listening to winged angel, with scroll, speaking out of a cloud.

49. Fol. 318 *v.* *Amos.* Gold ground. Fire from cloud consumes city.

50. Fol. 321. *Obadiah.* Blue chequer ground. Prophet with book looks up to angel in cloud above.

51. Fol. 321 *v.* *Jonah.* Gold ground. Boat with sail, whale rising in front of it, Jonah half length in its jaws.

52. Fol. 322. *Micah.* Gold ground. Prophet with book before city, angel with scroll ' les terres et les ' in cloud.

53. Fol. 324. *Nahum.* Blue chequer ground. Judgment. Christ, cross-nimbed, showing the five wounds, throned on clouds. Virgin and S. John on either side, winged angel with orb *L.*, another with cross *R.* Below in initial on gold ground the dead rise from their graves.

54. Fol. 325. *Habakkuk.* Blue chequer ground. Prophet looks up to dim, half-length nimbed figure of Deity in cloud.

55. Fol. 326. *Zephaniah.* Red chequer and blue starred ground. Heaven and hell. Above a ring of cloud under starry sky are seen eight blessed spirits, five of them crowned, an angel on either side. Below, the damned, in flaming jaws of a huge monster, a devil at either side. The angel on the *R.* casts one down to the devil, who seizes him.

56. Fol. 327. *Haggai.* Gold ground. Three seated men, two with book, look up to winged angel in cloud.

57. Fol. 328. *Zechariah.* Gold ground. Prophet stands prophesying, a city on either side, looking up to an angel above.

58. Fol. 331 *v.* *Malachi.* Blue chequer ground. Prophet with book, half-length figure of Deity dimly seen above.

59. Fol. 333. 1 *Macc.* Gold ground. Battle of cavalry, all blue and buff. A fine miniature.

60. Fol. 347. 2 *Macc.* Blue chequer ground. Group of eight Jews *L.*, one presenting letter to kneeling messenger.

61. Fol. 356 *v.* *Matthew.* Blue chequer ground. Adoration of the Magi.

62. Fol. 373. *Mark.* Red chequer ground. The baptism in Jordan.

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VSD

cõme les lestes enuenimees de la terre
seront troubles de leur maisons. Ilne delu
reront mie nre seigneur ne mẽ dieu. et il
te craindront car dieus est sẽblable a toi
qui ostes iniquite et trespasses le peche
des remanans de cõ heritaige. Tu nenuoi
eras ne ne metras plus toute. car tu ueus
misericorde. Il repauera a ma merci de
nous. Il ostera nos iniquites et gastera
nos pechiez el parfont de la mer. tu dõras
la uerite de iacob. et la misericorde abraha
que tu iuras a nos peres de piece a.
ystoire de naum.

Ifaus de minue li liure
des uisions naum des
ese. Nostres sires est
uenians et grant ure a
Nostres sires est puis
sans et a grant uertu. et
ne tient mie iniquite. Les uoies

MS. 19, No. 53

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63. Fol. 384 *v.* *Luke.* Gold ground. The evangelist writing at desk, nimbed head of lion with scroll ' Marcus ' [*sic*].

64. Fol. 403 *v.* *John.* Red chequer ground. Similar to above, but in *R.* corner head of an eagle with scroll.

65. Fol. 417. *Romans.* Gold ground. Apostle nimbed, seated at desk reads from book to five listeners *R.*

66. Fol. 423. 1 *Cor.* Gold ground. Apostle writing, otherwise similar to 65.

67. Fol. 428 *v.* 2 *Cor.* Blue chequer ground. Apostle writing, Timothy behind him, five listeners. Here title is wrong, it reads ' Aus Thimotheus.'

68. Fol. 432. *Gal.* Gold ground. Apostle seated writing at red desk, four nimbed men seated round him, one reading.

69. Fol. 434. *Ephes.* Blue chequer ground. Apostle seated writing at red desk, city of Ephesus in front of him.

70. Fol. 435 *v.* *Phil.* Blue chequer ground. Apostle as in 69, Timothy in front of him with book. (Rubric wrong.)

71. Fol. 437. *Col.* Gold ground. Apostle writing at desk, Timothy beside him with book, city in front.

72. Fol. 438. 1 *Thess.* Apostle and Timothy writing, Silvanus sitting beside them.

73. Fol. 439 *v.* 2 *Thess.* Gold ground. Apostle and Timothy write at desks facing *R.* and *L.*, Silvanus behind with book.

74. Fol. 440. 1 *Tim.* Red chequer ground. Apostle writing, Timothy facing him *L.*

75. Fol. 441 *v.* 2 *Tim.* Red chequer ground. Apostle, standing by desk, hands a letter to kneeling messenger. (Rubric wrong.)

76. Fol. 443. *Titus.* Two sections. Red and blue chequer grounds. Apostle seated writing, without desk, messenger presents letter. In the other section Titus stands facing them. (Rubric wrong, reads ' ad hebreos.')

77. Fol. 443 *v.* 2 *Titus.* Again with wrong rubric. Blue chequer ground. Apostle, standing by desk, giving letter to messenger. The last chapter of this is the Epistle to Philemon without an ornamental initial or miniature.

78. Fol. 444 *v.* *Hebrews.* Gold ground. Apostle writing, four listeners.

79. Fol. 449. *Acts.* Red chequer ground. Luke, seated at desk *L.*, pointing to book, Theophilus before him *R.*

80. Fol. 463. *James.* Blue chequer ground. S. James hands letter to messenger.

81. Fol. 464 *v.* 1 *Peter.* Gold ground. Apostle writing, city in front.

82. Fol. 466. 2 *Peter.* Gold ground. Apostle writing, six listeners.

83. Fol. 467. 1 *John.* Gold ground, similar to 82.

84. Fol. 468 *v.* 2 *John.* Blue chequer. Apostle with scroll addresses a crowd seated in front of him.

85. Fol. 469. 3 *John.* Blue chequer. Apostle seated hands letter to kneeling messenger.

86. Fol. 469. *Jude.* Gold ground. S. Jude with scroll, ' Judas serf ' speaks to crowd of listeners.

87. Fol. 470. *Apocalypse.* Red chequer ground. Apostle kneels before Christ, who holds in His hand seven stars, and has a gold girdle about His waist and two swords behind His head. Round about are seven golden candlesticks.

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20. Petri de Riga Aurora, etc. D. b. VI. 6.

Latin, vellum, 10½″×7½″, ff. 121, double columns, 50-56 lines to a page. Cent. xiii, English. *Binding*: Modern.

2 f. *non aliquos generat*

Collation. a⁸—c⁸, d¹², e⁸, f⁶, g¹⁰, h¹¹, i⁴, k², l¹⁰, m¹², n¹², o¹⁰= 121.

Contents:

1. Petri de Riga Aurora (imperfect at beginning) . . . f. 1
   Exodus—3 Kings.
   Hic sacra digna deo fiunt, hic crimina mundant. . . .
   Ends f. 24 *v*, ultimus hic placuit hic recitandus erit.
   Cantica Prol. 25
   Solus origines cum doctos vicerit omnes . . .
   Ends f. 32 *v*, de germine natus. Expliciunt Cantica Canticorum.
   Prosecutio historie tertii libri Regum.
   Regnavit Salomon—et mox dimisso patre ministrat ei. Explicit tertius liber Regum.
   4 Kings, Job, Tobit, Daniel, Judith, Hest., Mach. . . . 32 *v*
   Ends f. 50 *v*, Nec minus hyrcano regni concessit honorem. . . . (imperfect).
   Evvangelium.
   Post legem veterem respira—Currat ut hystorie littera more suo 51
   Incipit evvangelica hystoria ut praemittitur de Zacharia patre Johannis Baptiste.
   Claruit Herode jus regis agente sacerdos. . . .
   Ends f. 69 *v*, finit Petrus et ipse suum.
   Actus Apostolorum 70
   Prol. Dixi me fuisse librum sed poscor in actus—favere vir.
   Text. Tiberii nono decimo regnantis in domino. . . .
   Ends f. 75, Hic finit liber consumit linea metrum. Expl. lib. actuum apostolorum.
   Incipit prologus super brevem recapitulationem qui sequitur de omnibus superius diffusius tractatis . . . . . 75 *v*
   Hec de lege nova veterique volumina compleris—nostra rudimenti cura laborque tui.
   [Recapitulationes utriusque testamenti. Prima distinctio Sine A.] . . . . . 75 *v*
   Principio rerum post quinque dies homo primus. . . .
   Ends f. 77 *v*, Barnabas et tytus hii docuere fidem.
2. Liber Magistri Johannis Havillensis qui Architrenius dicitur ad Gualterum de Constantiis Rotomagensem Archiepiscopum . 78
   Velificatur Athos dubio ponte ligatur. . . .
   Ends f. 99 *v*, populis dilectus et ultra. Explicit.

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Prologus in librum magistri Johannis de Havvilla—Rothomagensem Archiepiscopum . . . . . 99 *v*
Architrenius quidam—Johannes est nomen ejus. Explicit.
3. Alani de Antiruffino Anticlaudianus 100
Prol. Cum fulminis impetus vires—studii desudarem.
[Materia libri.] Quia in hoc opere agitur—quasi contrarius Ruffino.
Prol. Auctoris mendico stilum phalerasque poete—concludat germinis usum.
Text. Ut sibi juncta magis nature dona resultent. . . .
Ends f. 121, Supplantare novas saltem post fata silebit.
Explicit Anticlaudianus Alani de Antiruffino.

Provenance. From its general appearance it would seem to be an English MS., but it bears no distinctive marks of origin or ownership.

Writing and Illumination. Well written in a small, clear, uniform hand, with ornamental initials. These are either filigree initials, or, in the case of some book initials, red and blue, filled and surrounded with conventional foliage in red, yellow, and green. In two cases near the beginning the lower margin has a piece of conventional ornament in these colours, and spaces have been left for pictures at the beginning of each of the books of the Bible. No gold is used throughout the first part. There is a very fine initial at the beginning of the *Architrenius* (f. 78), in which is a small miniature on a punctured gold ground, representing, in the upper part, Xerxes sailing over Mount Athos, and below, Xerxes crossing the Hellespont. Both the prologue and the text of the *Anticlaudianus* begin with a whole line of elongated capitals, red and blue alternately, with filigree ornament. The book is much stained with moisture at the beginning, and imperfect.

21. Life of the Virgin. Laing 36.

Latin, vellum, $4\frac{3}{8}'' \times 2\frac{7}{8}''$, ff. 164, 32 lines to a page. Cent. xiii, English or French. *Binding*: Modern black morocco, lettered 'Vita Virginis Marie.'

2 f. *qualiter Marie*

Collation. a^{16}, b^{15} (wants 3), c^{12}, d^{1} (wants 1), e^{10}, f^{6}, g^{12}—k^{12}, l^{10}, m^{8}, n^{8}, o^{8}, p^{12}, q^{10} (wants 1) = 164.

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Contents :

Prologus in librum sequentium . . . . . f. 1
Quoniam de gestis beatissime Virginis Dei genetricis. . . .
Capitula ejusdem. De laudibus Virginis Matris.
Incipit de beata Virgine Maria libellus totus ex . . . Item in sermone de officiis . . . beate Marie. De laudibus Virginis Matris 3
Si deum ore prophetico jubemur. . . .
Ends f. 118, que tua sit pietas, nec littera nec dabit etas.
Incipiunt auctoritates quedam beatissimi B. [?] ex[c]erpte a gloriosis dictis ejusdem et ex libris 119
Ends f. 164, et a facie tua defluxerunt montes.

Provenance. There is no indication of original provenance. Only two names appear in the book. On f. 118 *v*, the end of the first part of the volume, *Richardus Barton Kal. Oct.* 1628 [?] and *Jacobus Charlemont Anno Domini* 1741. Also on a paper fly-leaf at the beginning, *Jam. Charlemont.* The latter must be James, 4th Viscount and 1st Earl of Charlemont (1728-99),[1] and the former is probably Richard Barton, Jesuit, successively rector of the English colleges at Liége and S. Omer (1601-69).[1]

Writing and Illumination. A well-written MS. on very fine vellum, with rubrics and spaces for initials, but badly stained and discoloured with moisture.

22. VITA CRYSTY. D. b. I. 14.

English, paper, 14¾″×10¼″, ff. 45, 36 lines to a page. Cent. xvi, English. *Binding*: Modern, lettered ' Vita Crysty.'

2 f. *after Crisostome*

Contents :

The secunde volume of Vita Crysty in Englishe . . . . f. 1
How that Seynt Petre confessed or knowleaged Jhesu Cryste.
The third parte after the translatoris of the meditacion apon the grett lyif of oure Lorde Jhesu Cryste.
In the fyrst part of this booke there is no mencion made of the passion of Jhesu Cryste but in many chaptres of this third parte it is well at lengthe declared together. . . .

[1] See *Dict. Nat. Biog.*

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(The beginning of chap. v has been covered over by a sheet of paper, and the next chapter entitled, ' Of the servaunt of centurion which hadde the Paulsy ' has been numbered later ' the xxxvi Chaptre.')

Ends f. 45, also the erthe and londe where the salt is sowen is made therby barayne and unfrewteful. (Chap. xxxix.)

Provenance. There are no marks of local connection. It has been part of a much larger volume, as, according to the foliation, the first folio is No. 242. It contains a label with the number 899.

Writing. A good English hand of the 16th century with ornamental initials, but no colour in the volume.

23. Laing 29.

REVELATIO NOVA ITINERIS ET PASSIONIS UNDECIM MILIUM VIRGINUM MARTYRUM.
VITA ET LEGENDA B. KATHERINE VIRGINIS.

Latin, paper, $8\frac{1}{4}'' \times 5\frac{3}{4}''$, ff. 72, 26 lines to a page. Cent. xv, German or Dutch. *Binding*: Modern.

2 f. *et juvenculas*

Collation. a^{12}—f^{12}=72.

Contents:

1. Incipit Epistola ad virgines Christi universas super hystoria nova undecim milium virginum celicius nuper revelata.
   Universis Christi virginibus piis ecclesie filiabus . . . . . f. 1
   Ends, pandendo revelare. Explicit Epistola.
   Incipit revelatio nova itineris et passionis undecim milium virginum martyrum . . . . . 1 *v*
   Deus ab eterno cuncta sapienter disponens. . . .
   Ends f. 28, pia et perpeti regina benedictus in secula. Amen.
   Incipit legenda et passio sanctarum virginum undecim milium . 28
   Regnante D. N. J. C. cum post passionem et resurrectionem et ascensionem ejus. . . .
   Ends f. 40 *v*, cupiamus prestante D. N. J. C. qui cum patre et spiritu sancto vivit et gloriatur deus in sec. sec. Amen. Explicit legenda sanctarum undecim milium virginum.
2. Incipit prologus in vita B. Katherine Virginis et Martyris . . 42
   Cum sanctorum forcia gesta—tane sumamus exordium.

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Explicit prologus.
De Ortu S. Katherine virginis . . . . . 42 *v*
Erat quidam rex Costus nomine. . . .
Ends f. 47, victimam immolatur qui est benedictus in sec. sec.
Incipit Legenda B. Katherine 47
Tradunt igitur annales hystorie. . . .
Ends f. 72 *v*, et clades et aurorum universa (incomplete).

Provenance. Evidently a German or Dutch MS., but with no marks of definite provenance or ownership. It bears a label with the number 956, also a description of the MS. in French by a modern hand.

Writing and Illumination. It is fairly written with ornamental initials and partial borders of a rather rough and decadent type.

24. ANTIPHONER (Roman Use). Laing 821.

Latin, vellum, $17\frac{1}{4}'' \times 12\frac{1}{4}''$, ff. 212, 6 lines to a page. Cent. xv/xvi, Italian. *Binding*: Modern.

2 f. text *magnus et Christe*

Collation. a^5 (wants 1), b^8—m^8, n^{10}, o^6, p^8—C^8, D^7 (wants 1) = 212.

Contents:

Noted Anthems and Psalms for the year, beginning in Advent (Roman Use) . . . . . f. 1
Hymns. First Saturday in Advent at Vespers; Vigil of the Nativity at Vespers, Matins, and Lauds; Epiphany; First Saturday in Lent; Ascension; Pentecost at Vespers and Matins; Te Deum; Joseph fili David; O Lux Beata (inserted 17th century) . . . . . 204 *v*

Provenance. The hand and general style of the book are Italian. Local connection does not seem to be indicated.

Writing and Illumination. Written in a large Italian Gothic hand with one or two hymns added at the end in ordinary running script. There are three types of initials: Gothic capitals in black, ornamented with heads and faces and touched with thin green and yellow; plain blue and red capitals, with penwork in red and

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purple respectively; and three-line initials, blue, with elaborate penwork in red, sometimes picked out with green.

25. BREVIARY. D. b. III. 13.

Latin, vellum, $5\frac{7}{8}'' \times 4\frac{1}{8}''$, ff. 270, in double columns, 30 lines to a page. Cent. XV (late), French (Angers). *Binding*: Modern.

2 f. text *turbatus est*

Collation. a^5 (wants 1), b^7 (wants 1), c^8—m^8, n^7 (wants 1), o^8—t^8, v^4, x^9, y^8—L^8, M^6=270.

Contents:

Kalendar (January and February missing)	f. 1
Psalter (wants Psalms i and ii), with Creed, Canticles, Hymns, Litany	6
Service of the Dead (incomplete)	90
Commune Sanctorum (from i Noct., In communi unius Apostoli to ii Noct. v Lect., In communi plurimorum Martyrum)	93
Proprium Sanctorum (from vi Lect., SS. Fabiani et Sebastiani MM. to S. Thome Apostoli)	100

Provenance. The Breviary, on the evidence of Kalendar, Litany, and Sanctorale, appears to have been written for Angers. The celebration of three festivals of S. Maurice—22 Sept., 28 Sept., 2 Dec. (to commemorate the reception of relics of the Saint)—suggests connection with the Cathedral itself.

Kalendar. Entries specially connected with Angers are: 1 March, S. Albini Epi. And[egavensis], iii Cap.; 15 July, S. Benedicti Epi. And. *Red*, iii Cap.; 16 Aug., Trans. S. Maurilii, iii Cap.; 20 Aug., Trans. S. Renati, v Cap.; 13 Sept., S. Maurilii Epi. And. *Red*, v Cap.; 19 Sept., Oct. S. Maurilii, iii Cap.; 16 Oct., S. Magnobodi Epi. And., iii Cap.; 17 Oct., S. Lupi Epi. And., iii Cap.; 19 Oct., Trans. S. Maurilii, iii Cap.; 12 Nov., S. Renati Epi. And. *Red*, v Cap.; 19 Nov., Oct. S. Renati, ix lect.; 20 Nov., S. Aposthemi Epi. And., iii Cap. The Trans. S. Renati appeared originally on 18 April, but was erased.

Other names of interest are: 30 April, S. Eutropii Epi. [Saintes]; 10 May, S. Maturini C. [?]; 20 May, S. Yvonis Epi. [Chartres]. This name has originally been entered in Red as a feast of v Cap., and has later been erased and again inserted in Black. His Translation is also found on 29 Oct.; 25 June, S. Eligii Epi. *Red*, ix lect.; 1 July, S. Theobaldi C., ix lect.; 21 July, S. Serenedi, v Cap.; 13 Aug., S. Radegundis V., iii lect.; 1 Sept., S. Lupi Epi. Prici; 22 Sept., S. Mauricii soc. ejus *Red*, v Cap.; 28 Sept., Oct. S. Mauricii *Red*, iii Cap.; 10 Oct., S. Tanche V.M., ix lect.; 11 Oct., S. Melani Epi., iii lect.; 13 Oct., S. Geraldi

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C., iii lect.; 24 Oct., S. Martini, Abb. Vertanensis, iii lect.; 11 Nov., S. Martini, Arch. Tur. *Red*, v Cap., with his Translation, 4 July; 2 Dec., Recepcio brachii S. Mauricii, iii Cap.; 19 Dec., S. Gaciani, Arch. Turon., iii Cap.

Litany. Among the confessors are: SS. Paternus [Brittany]; Eligius, Ludovicus, Maurilius, Renatus, Licinus, Magnobodus, Benedict, Albinus, Lupus, Aposthemus, Armagilus [Brittany], Yvo.

Among the virgins: S. Radegund [Poictiers].

All the names connected with Angers and most of the others are also in the Sanctorale.

The Breviary is extremely incomplete, lacking the whole of the Temporale. It was probably one of two volumes. It contains no later marks of ownership.

Writing and Illumination. A fairly good French script by two hands. Capitals are for the most part plain red and blue, and larger initials dark lake and gold on blue grounds.

26. Breviary. D. b. III. 12.

Latin, vellum, 5″×3¼″, ff. 635, double columns, 30 lines to a page. Cent. xiv (*c.* 1300), English. *Binding*: Modern brown morocco, tooled.

2 f. *vivis et regnas*

Collation. a^2, b^6, c^8, d^8, e^6, f^7 (wants 2), g^6 (wants 5 and 6), h^8—k^8, l^7 (wants 1), m^8, n^3 (wants 1), o^8, p^7 (wants 3), q^8, r^7 (wants 6), s^8—z^8, A^7 (wants 7), B^8, C^8, D^7 (wants 2), E^7 (wants 1), F^8, G^5 (wants 6), H^8, I^6 (wants 1 and 2), K^4 (wants 1 and 6), L^8, M^5, N^8, O^7 (wants 4), P^8—S^8, T^3 (wants 1-4 and 7), V^8, X^8, Y^6, Z^8, 1^8, 2^7 (wants 4), 3^6, 4^8—6^8, 7^4, 8^6, 9^7 (wants 2 and 5), 10^8—12^8, 13^7 (wants 1), 14^8—17^8, 18^7 (wants 7), 19^7 (wants 6), 20^8—23^8, 24^7 (wants 2), 25^7 (wants 3), 26^8—28^8, 29^6 (wants 1 and 8), 30^7 (wants 1), 31^8—35^8, 36^7 (wants 6), 37^8, 38^2, 39^8, 40^7 (wants 2), 41^8, 42^8, 43^2=635.

Contents:

Proprium de Tempore	f. 1
Rules for Memoriae of Saints in Christmas week, with and without a Procession (taken from Sarum Customary)	289
Benedictiones Matutinales	290 *v*
Service for S. Richard of Chichester	291 *v*

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Psalter with Canticles and Litany 292
Regulae de Historiis and other rubrics (one of which refers to liturgical reforms by Archbishop Giles, 1257-62) . . . 374
Proprium Sanctorum 381
Commune Sanctorum (Service of S. Fremund and Collect for S. Moluoc added) 603

Leaves are missing after ff. 31, 41 (2), 67, 82, 95, 165, 169, 187, 193, 213, 221, 227, 231, 255, 291 (4), 313 (2), 335, 342, 380, 454, 460, 495, 532, 538 (2), 590, 611.

Provenance. This is a Sarum Breviary, but not one written for use within the diocese. It has no Kalendar, and the Litany is regular Sarum. Prominence is given to S. Richard of Chichester, whose office is not in its usual place in the Sanctorale, but is added at the end of the Benedictions, as a 'Solempne Festum' of nine lessons. His Translation is added on f. 380 *v*, again with nine lessons. The book was, therefore, probably written for the neighbourhood of Chichester. The first page has a border with five shields, but they are now unidentifiable. The collect for S. Moluoc, a Scottish addition, is of late date. There are no other marks.

Writing and Illumination. The script is of a good Gothic type. Verse initials are alternately blue and gold, with red and purple penwork. Initials of sections (two line) are burnished gold on backgrounds of blue and lake. From their extremities spring cusped branches of blue, lake, and gold, ending in foliage or grotesque animal forms, and these extend down the margins to form partial or complete borders. Where there is a historiated initial these borders are rather more elaborate (*e.g.* stag and hound in lower margin, f. 1). There are fourteen historiated initials, and a number of others have been removed.

1. Fol. 1. *Proprium de Tempore.* So much defaced that it is only possible to distinguish two figures dimly. The border here, which is mainly interlaced work in coils and spirals, has five shields also too defaced for identification.

2. Fol. 5. *Dom. 1ª in Adventu—Respond after Lectio i. Aspiciens a longe.* Isaiah sits pointing to his eyes. The border has a very fine hound pursuing an antlered stag.

3. Fol. 215 *v*. *Ascension.* Punctured gold ground. Virgin and apostles, hands clasped, feet of Christ with marks of wounds disappearing above.

4. Fol. 223. *Pentecost.* Punctured gold ground. Virgin and apostles seated, Dove descends in a cloud.

5. Fol. 229. *Trinity.* Punctured gold ground. Italian Trinity.

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6. Fol. 283. *In Dedicatione Ecclesie.* Punctured gold ground. Scene representing the consecration of a church. The church is represented by a small, conventional white building with a sloping roof and large doorway in the gabled end. The bishop is shown sprinkling it with holy water. He is vested in an apparelled alb and amice, scarlet chasuble and gold mitre. With his *R.* hand he is dipping the sprinkler, like a large ladle, in a tub of holy water hung from a bar of wood resting on the shoulders of two assistants not in ecclesiastical vestments.

7. Fol. 299 *v.* *Dominus illuminatio.* Blue lake and gold chequer ground. David, crowned, kneels before a small altar, covered with a linen cloth which hangs over the side in ample folds and shows a large moulded plinth below. He points to his eye.

8. Fol. 307. *Dixi custodiam.* Same as No. 7.

9. Fol. 319. *Salvum me fac.* Punctured gold ground. David, naked in the waters, praying for deliverance.

10. Fol. 328. *Exultate Deo.* Punctured gold ground. David seated, legs crossed, playing with two hammers on three bells. (Finely executed.)

11. Fol. 429. *Annunciation.* Gold ground. Virgin, blue nimbus, carrying a book. Gabriel, pink nimbus, scroll.

12. Fol. 544 *v.* *S. Michael.* Gold ground. Michael, in white robe, scarlet winged and nimbed, bearing a scarlet shield with white cross in his *L.* hand, slays a scarlet and green dragon with sword.

13. Fol. 603. *In Natale Unius Apostoli.* Gold ground. Nimbed apostle with sword in *L.* hand, book in *R.*

14. Fol. 605. *In Vigilia Unius Apostoli.* Gold ground. Apostle with book, preaching.

27. BREVIARY. Laing 26.

Latin, vellum, $7\frac{1}{2}'' \times 5''$, ff. 482 (+2 fly-leaves), double columns, 39 lines to a page, 13 lines of music. Cent. xiv (early in the first quarter). *Binding*: Modern.

2 f. *conditor alme*

Collation. a^6, b^{10}, c^{12}—t^{12}, v^{13}, x^{10}, y^{12}—A^{12}, B^4, C^5 (wants 1), D^{12}—T^{12}, V^2=482.

Contents:

Chronicle of Scottish History (1056-1355) taken partly from the Chronicle of Melrose (early 15th century addition)	f. i-ii *v*
Kalendar	1
Proprium de Tempore	7
Benedictiones Matutinales; de Omnibus Sanctis; in Nativitate Domini; de Corpore Christi; de Purificatione; de Conceptione (inserted early 15th century)	227 *v*
Rubricae Generales, with the corrections made in the Sarum Ordinale by the Succentor of Sarum in 1278 (early 15th century hand)	229

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Chronicle of Scottish History (1356-1401) continued from f. ii *v* . 231 *v*
Psalter with Canticles 233
Litany . . . . . 280 *v*
Procession and Mass of the Feast of Corpus Christi (added by a Scottish hand in the 15th century) 284
Proprium Sanctorum 289
Commune Sanctorum (much damaged) 444
Service of S. Kentigern (added by Scottish hand in the 15th century) . . . . . 478 *v*

Provenance. This is a Sarum Breviary with a full Sarum Litany, and a Kalendar which does not afford very clear evidence of provenance. The occurrence of S. Botulph (17 June), S. Frideswyde (19 Oct.), and S. Hugh, specified as Bishop of Lincoln (17 Nov.), may point to Lincoln diocese.

As to the date of the MS., the presence of the Feast of Relics on 15 September places it before 1319, while external evidence also seems to suggest the early years of the 14th century. The book has certainly no marks of Scottish origin, but from the many 14th and 15th century additions, including the Chronicle entries, insertion of saints, records of events, obits, etc., in the Kalendar, and most notably the Service of S. Kentigern at the end of the book, it is evident that it soon came into Scottish hands, very possibly during the wars of independence, the events of which are chronicled in the volume. A considerable number of the obits and many of the saints in the Kalendar are connected with Aberdeen and the North, and the name of S. Machar, 12 Nov. (Duplex Festum), as well as the dedication of the Cathedral Church of Aberdeen, 3 Nov., is added, so that its connections are evidently with that diocese.

The additions to the Kalendar include the insertion of the number of lessons and the names of the following saints, written by at least four different hands of the 14th and 15th centuries:

February—19, S. Colman Bp. C., ix lect.; 26, S. Alexander Bp., ix lect.; 28, S. Oswald Archbp.

March—1, S. Monan C.; 2, S. Chad Bp., ix lect.; 4, S. Adrian and his Comp. MM., ix lect.; 6, S. Baldred Bp. C.; 7, S. Thomas Aquinas, ix lect.; 8, S. Duthac, ix [lect.]; 10, S. Kessog Bp. C., ix lect.; 11, S. Constantine K. M., ix lect.; 16, S. Boniface; 17, S. Patrick; 30, S. Olaf M., ix [lect.]; 31, S. Regulus C. Pont., Duplex Festum.

April—2, S. Mary of Egypt, ix lect.; 3, S. Richard Bp. C., ix lect.

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May—9, Trans. S. Andrew, iii lect. cum re[gimine chori]; 16, Whitsunday; 19, S. Potentiana.

June—3, S. Erasmus M., ix lect.; 9, S. Columba Bp. [*sic*] C.; 25, S. Eloy Bp. C.; 26, S. Duthac C.

July—4, Trans. and Ordination S. Martin Bp., ix lect.; 15, Divisio Apost.; 26, S. Anne, mother of B.V.M.; 28, S. Pantaleon M.

August—6, Transfiguration, Dup. Fest.; 20, S. Bernard, Ab.

September—15, S. Nichomede; 16, S. Ninian Bp. C.

November—2, S. Eustace and Comp. MM.; 3, Dedicatio Ecclesie Cathedralis de Aberdene; 7, S. Willibrord Bp. C.; 11, S. Menne V.; 12, S. Machar Bp. C., Dup. Fest.; 16, Item S. [Margarete] Regine, Dup. Fest. translatio.

December—1, S. Giles C.; 4, S. Barbara V.M.

The following obits and events are noted:

February—5, Obiit Johannes Scotte anno 1373; 10, Obiit J. Comyne apud Dumfrese 1305; 17, viii Kl. Martii obiit Rex David anno 1370; 20, Obiit [. . .] 1372; 23/24, Bellum de Roslone 1302.

March—5, Natus fuit Rex David, 1323; 18, Obiit Johannes de Keth anno 1374; 19, Obiit Rex Alexander, 1270 [?] [Alexander III died 1285]; 25/26, Coronatio Regis Roberti, 1306; 30, Captio Berwici per Anglicos, 1296.

April—27, Obitus Magistri Simonis de Katnes, 1387.

June—18/19, Bellum de Methwen, 1306; 24, Bellum de Bannokburne, 1314.

July—12, Obiit Rex Robertus, 1329 [accepted date 7 June]; 17, Obitus Domini Laurencii Wisman, 1385; 19, Bellum Berwicii, A.D. 1333 [Halidon Hill].

August 11, Bellum de Dupplyn apud Perth per Edwardum de Balliolo, 1332.

September—7, Obsessio Berwici per Anglicos, 1319; 27, Obitus Magistri Roberti f[. . .] de Camera, 1383.

October—15, Obitus Willelmi de Keth, 140–; 16/17, Bellum de Doram, 1346 [Neville's Cross].

November—7, Obitus Domini Willelmi de Calabre, 1406 [Canon of Aberdeen]; 26, Coronatio Regis Davidis, 1331; 30, Obiit Comes Atholiae, 1335.

December—16, Bellum apud Anand, 1332; 16, Obitus Domini Andree de Gillamby Capellani.

The rest of the historical material in the volume is of such interest that I have transcribed it fully in the Appendix.[1] It consists of a brief chronicle of events in the history of Scotland from 1056-1401, written in regular chronicle form. A small portion at the beginning, covering the years 1058-1154, is an almost exact copy of the Chronicle of Melrose for these years,[2] but from that point onwards it does not follow any of the existing chronicles exactly. It is rather an independent and very brief record of events, kept possibly by the canons of Aberdeen, since the MS.

[1] See Appendix IV, § 1.

[2] See *Chronica de Mailros*, Bannatyne Club, 1835, pp. 51-2, 'Malcolmus filius Duncani . . . [regnans gloriose] xvii annis.'

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seems to have been in use there. Of the later history of the MS. there seems to be no indication. One or two vernacular and other insertions are noted in the Appendix,[1] but none later than the early 16th century.

Writing and Illumination. The script is good and uniform. A second hand has added the *Rubricae Generales*, a third the Procession and Mass of Corpus Christi (ff. 284-8), and a fourth the Service of S. Kentigern (15th century). The last two are distinctly Scottish in type.

The ornamentation consists of red and blue filigree initials, floriated and historiated initials, and complete borders of blue and lake, cusped and floriated and embellished with animals and grotesques.

Historiated initials:

1. Fol. 36. *Christmas Day.* Gold ground. Nativity—Virgin on couch, Child in manger, with ox and ass above.
2. Fol. 145 *v.* *Easter.* Gold ground. Christ with resurrection banner, stepping out of the sepulchre *R.*, speaks to an angel kneeling *L.*
3. Fol. 169. *Pentecost.* Gold ground. Virgin and two apostles, Dove descending.
4. Fol. 233. *Beatus Vir.* Gold ground. David crowned, seated, playing on harp.
5. Fol. 239 *v.* *Dominus illuminatio.* Gold ground. David crowned, kneeling, points to his eye. Head of God in cloud above.
6. Fol. 247. *Dixit insipiens.* Gold ground. The fool, in his *L.* hand a club, driving a sword into his side with his *R.*
7. Fol. 251. *Salvum me fac.* Gold ground. David, naked in the waters, holding a budding rod.
8. Fol. 256 *v.* *Exultate Deo.* Gold ground. David crowned, seated, plays on two bells with two hammers.
9. Fol. 261 *v.* *Cantate Domino.* Gold ground. Two clerks singing at desk.
10. Fol. 266 *v.* *Dixit Dominus.* Gold ground. Father and Son seated, hands joined.
11. Fol. 289. *S. Andrew.* Gold ground. S. Andrew on his cross.
12. Fol. 313. *Purification.* Gold ground. Presentation.
13. Fol. 327. *Annunciation.* Gold ground.
14. Fol. 344 *v.* *S. John the Baptist.* Gold ground. S. John nimbed, holding medallion with lamb upon it.
15. Fol. 377 *v.* *Assumption.* Father and Son [?] seated, Father with orb and cross in *L.* hand, *R.* hand raised, blessing.
16. Fol. 477. *In Natali unius Apostoli.* Gold ground. Nimbed apostle, preaching.

[1] See Appendix IV, § 11.

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28. BREVIARY (Easter to Advent). Laing 22.

Latin, vellum, $5\frac{1}{8}'' \times 3\frac{5}{8}''$, ff. 398, double columns, 29 lines to a page. Cent. xv (*c.* 1500), Flemish. *Binding*: Brown morocco, gold tooling, 2 brass clasps (back repaired), either a Lyons or a Venetian binding of the 17th century.

2 f. text *Silere tunc feria*

Collation. a^6, b^9 (+1), c^8, d^9 (+9), e^8—2^8, 3^8, 4^6=398.

Contents:

Kalendar	f. 2
Ordinarium abbreviatum quantum deservit huic parti breviarii omissis hiis quae huic tempori non deserviunt dum modo id commodo fieri potuit	13 *v*
Psalter with Creed, Canticles, Hymns, and Litany	22
Service of the Dead	106 *v*
Commendationes	113
Hymns (Easter to Advent)	114 *v*
Diurnale de Tempore (Easter to Advent)	129
De Commemoratione B. V. M. (Oct. of Pentecost to Advent)	124 *v*
In Dedicatione Ecclesie	155
Diurnale de Commune Sanctorum tempore paschali	156
Diurnale Sanctorum (Easter to Advent)	157
Commune Sanctorum	189
Nocturnale de Tempore (Easter to Advent)	212
Nocturnale de Commune Sanctorum tempore Paschali	305
Nocturnale Sanctorum (Easter to Advent)	306
Cursus Beate Marie Virginis	394

Provenance. The book is Flemish in style and illumination. The Kalendar and Litany are also Flemish and Augustinian.

Kalendar. Names connected with the Low Countries are: 8 Jan., S. Gudile V., ix lc.; 14 Jan., S. Pontian M., mem. [Utrecht]; 18 March, S. Gertrude V., ix lc.; 4 May, S. Walburge V., mem.; 13 May, S. Servace Bp., Missa; 12 June, S. Odulph, Missa; 11 Aug., S. Gaugericus Ep. [Cambrai], ix lc.; 25 Aug., S. Gregory Ep., Missa [Utrecht]; 17 Sept., S. Lambert Ep. M., ix lc.; 5 Oct., S. Meynulph C., mem. [Archdeacon of Paderborn]; 23 Oct., S. Severinus, iii lc. [Cologne]; 7 Nov., S. Willibrord Ep., Missa; 12 Nov., S. Lebuinus C., Missa; 12 Dec., S. Autbert Ep. [Cambrai], ix lc.

Other significant entries are: 4 May, S. Monica; 28 Aug., S. Augustini Patris Nostri Ep. et Doctoris, Solempne; 4 Sept., Oct. Augustini, Duplex; 11 Oct., Trans. Augustini Patris Nostri, ix lc. 'sequenti feria tertia semper est festum solempne festum dedicationis ecclesie (*Red*) Sci Pauli in Zonia cum Oct. Solempnibus.'

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Litany. The significant names are those of the Kalendar, and they also occur in the Sanctorale in so far as they come within the summer part of the year.

All these evidences together point conclusively to connections with an Augustinian foundation in the Netherlands, almost certainly to a church of S. Paul, at Zonia or Zon.

Of later marks there are the following: an erased *Ex Manuscriptis* on f. 1 and a catalogue number, *No.* 482 *Lauderdale* 38 [. . .], in Laing's hand. Finally, a name printed on the binding in gold letters, now worn, which may conjecturally be *D. Marguerite Ganthois.*

Writing and Illumination. The hand is clear and uniform, written by one scribe throughout. The smaller initials are plain blue and red, the three and four line initials red or blue, with fine penwork in red and green, or purple and blue respectively. At all the greater feasts there are six-line initials delicately floriated in flat colour with occasional touches of gold. Many of these have complete or partial borders of delicate penwork foliage, small gold roundels, and occasional butterflies or birds. In addition to these the book contains four complete and two partial borders of the usual Flemish type at this period. The borders consist of plain bands of dull gold or monochrome, upon which are strewn single wild flowers, wild strawberries, butterflies, snails, etc. The initials connected with these are of the rustic type in monochrome. Two borders have the ordinary blue and gold acanthus foliage interspersed with flowers, fruit, animals, insects, and birds upon plain vellum grounds. The edges have been badly cropped.

29. COLLECTARIUM (Cistercian). Laing 25.

Latin, vellum, 10″×7″, ff. 117, 19 lines to a page. Cent. xiv, Italian. *Binding*: Oak boards covered smooth leather, marks of 5 bosses on either side, 2 straps gone, entitled (modern paper slip) ' Horae Diurnae Breviarii Monast: A.D. MCCLVI.'

2 f. text *doctrinam*

Collation. a^6, b^{10}, c^{12}—i^{12}, k^8, l^9=117.

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Contents :

Kalendar	f. 1
Proprium de Tempore	7
Proprium Sanctorum (Collects for S. Mary Magdalene and S. Anne added)	52
Commune Sanctorum	86
In Dedicatione Ecclesie	95
Orationes votivae (to certain of which feminine forms are added)	96
Litany	97 *v*
Service of the Dead	100
Orationes votivae	106
Benedictiones in lectionibus	107
Orationes, including In anniversario episcoporum et abbatum ordinis nostri, etc.	
In anniversario Domini Honorii Pape III [1216] et Riccardi regis [1257] et aliorumque regum	108 *v*
Pro patre et matre (inserted)	108 *v*
Passion according to S. John	109
Service Pro presenti defuncto [*sic*] (written for a woman)	113 *v*
Collects for S. Malachy and S. Juliana (inserted)	116
Tables of Golden Numbers, Epacts, etc.	116 *v*
Chapter and Collect for S. Galganus (inserted), with two Collects for S. Juliana and one for S. Nicholas	117 *v*

Provenance. This is a Cistercian book on the evidence of Kalendar and Sanctorale.

Kalendar. The distinctively Cistercian marks are: 10 Jan., Viliemi [*i.e.* Guillelmi] Ep. C., xii lc.; 11 Jan., *Red*, Commemoratio Episcoporum et Abbatum; 16 Feb., *Red*, Juliane V.M., xii lc.; 20 Ap., *Red*, Roberti C., xii lc.; 30 Ap., Petri M., xii lc.; 8 May, *Red*, Petri Ep., xii lc.; 20 May, Commemoratio omnium defunctorum ordinis nostri [inserted]; 13 July, *Red*, Obiit Reverendus pater bone memorie dominus Johannes et Sancte Rufine Episcopus et fundator; 19 July, *Red*, Margarete V.M. [inserted]: 11 Aug., Festum Sancte Corone Domini, xii lc.; 20 Aug., *Red*, Bernardi Abb., xii lc.; 19 Sept., Sequani Abb.; 5 Nov., Malachie Ep., xii lc.; 16 Nov., Edmundi Ep., xii lc.; 20 Nov., Commemoratio parentum nostrorum. All these are also in the Sanctorale.

Other distinctive names are: 29 Jan., *Red*, Constantii Ep. M., xii lc. [Bp. Perugia]; 1 March, *Red*, Herculani Ep. M., xii lc. [Perugia—his Translation feast]; 7 Nov., Decollatio Herculani, xii lc. [inserted]; 7 March, Thome C. de ordine fratrum predicatorum [inserted, can. 1323]; 19 May, Yvonis Pbr. C. [inserted, canonised 1347]; 25 Aug., *Red*, Trans. B. Juliane V.M., xii lc. [inserted]; 1 Sept., *Red*, Oct. B. Juliane V.M., xii. lc. [inserted]; 3 Dec., *Red*, Galgani C., xii lc. [Siena]. None of these last appeared in the original Sanctorale. S. Yvo, S. Anne and S. Juliana are inserted in the Commune Sanctorum, and Capitula and Collects for S. Malachy, S. Galganus, and S. Juliana are added at the end.

Litany. This is not very distinctive. S. Anastasia and S. Benedict are doubly honoured. The Suffrages are individual and masculine, *Ut spiritum famuli tui in sinu Abrahe recipi jubeas*, etc.

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A Perugian provenance is clearly indicated, with Sienese connections. The significance of the obit of John of Toledo (13 July), an English Cistercian who became Bishop of Porto and Santa Rufina in 1262, is not quite clear. The addition of the feminine forms in the prayers and of several female saints, notably S. Juliana, throughout, seem to point to its later sojourn in a Cistercian nunnery. It does not appear in the first instance to have been written for nuns.

There is one later signature on the end fly-leaf, *Dominus Fabritius Bartilla* [?] *confessor vidit* [?] 1678 [or 1628]. A sale entry pasted on the inner board gives the price as £3, 3s.

Writing and Illumination. A good Italian Gothic script with rubrics and red, blue, and purple filigree initials. The initial at the beginning, probably an illuminated one, has been removed, but part of the border remains. There are certain additions at the end by later hands.

30. DIURNALE (Dominican). Laing 18.

Latin, vellum, 4″×3″, ff. 267, 17 lines to a page. Cent. xv, Bohemia [?]. *Binding*: Oak boards covered stamped leather, 2 brass clasps, 1 lost.

2 f. text [*pro*]*miscat*

Collation. a^6 (wants 1 and 2), b^{11} (+1 in place of 2 ff. lost), c^{12}—s^{12}, t^{10}, v^6, x^{10}, y^{10} (wants 11 and 12), z^{10} (wants 1 and 2), A^{12} =267.

Contents:

Kalendar (wants January and February)	f. 1
Table of Golden Numbers	6
Proprium de Tempore (wants 2 ff. at the beginning)	8
Proprium Sanctorum	112 *v*
Commune Sanctorum	189
Special Services—Saturday Service of the Virgin (in conventu), SS. Gregory, Alban, Anthony, Edward Conf., Gall, Martha, Decollatio, S. John, Peter M., John Baptist, Dominic, Katherine, Hymns for certain Sundays, Services of Corpus Christi, Visitation, S. Anne, the Transfiguration, 11,000 Virgins, S. Katherine, Trans. S. Thomas Aquinas, S. Thomas Aquinas, S. Vincent,	

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S. Katherine of Siena, Collects for SS. Barbara, Dorothy, Appollonia, Servace, Martial, 10,000 MM., Udalric, Henry, Procopius, Alexius, Ludovicus, Wenceslaus, Martha, certain parts of the Common, SS. Nicholas, Anne 202
Psalter (incomplete) 236

Provenance. That the book is Dominican is clearly shown by the Kalendar as well as by the Special Services. The Kalendar contains many Dominican saints, and one or two which might suggest that the book was Bohemian. The occurrence of an octave to the feast of S. Katherine here, together with the special prominence given in the Sanctorale to her office and its rubric, *In festo Sancte Gloriose Katherine et matris alme* (f. 221 *v*), would further suggest that it comes from a nunnery dedicated to S. Katherine.

Writing and Illumination. The book appears to have been written by several hands, one being responsible for the Kalendar, another for the Breviary, and a third for the Special Services. The ornamentation consists of coloured capitals, and one illuminated initial in gold and colours at the Service of S. Katherine.

31. DIURNALE (Franciscan). Laing 24.

Latin, vellum and paper, 10″×7¼″, ff. 114, 32 lines to a page. Cent. xv (*c.* 1480), Italian. *Binding*: Oak boards covered leather, clasps gone.

2 f. text *cum rel*[*ativis*]

Collation. a^6, b^{10}—k^{10}, l^7 (wants 6, 7, and 8), m^{11} (+7, 8, 9) =114.

Contents:

Kalendar . . . . . f. 1
Proprium de Tempore (with special Franciscan Suffrages and including a Litany on Ash Wednesday, and Lessons for the Common of certain saints in Easter-tide) 7
Tabula Historiae, etc. . . . . 53 *v*
Proprium Sanctorum 57
Commune Sanctorum 88
Officium Mortuorum . . . . . 95 *v*
Special Services—Service of the Dead, Conception (with Lessons), S. Bernardinus, five Franciscan Martyrs, S. Mary Virgin (with Lessons), Transfiguration 97

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Collects (several for Franciscan Saints) . . . . . 102 *v*
Ordinale for Advent 104
Commemoration of the Dead before Matins in Lent (noted) . . 110
Prose at Nativity, Verbum caro factum est De Virgine Maria . 113
Jhesu dulcis Memoria (with colophon, Jhesu Maria Franchisco) . 113 *v*
Officium Sepulture Parvulorum 114
Rubric and Collects . . . . . 114 *v*

Provenance. This MS. has a full Franciscan Kalendar and Litany, and the Collects and Special Services are many of them Franciscan, while the Sanctorale closely follows the Kalendar. The Kalendar shows early connection with Verona. The name of S. Cerbonus, Bishop of Verona, occurs on 10 Oct., though with no special prominence, and on 14 July S. Tuscana, widow, *Solemne Verone*, is inserted. Again on 12 April, after the Deposition of S. Zeno, the words *Solemne Verone* are inserted.

The Suffrages to the Litany include *Ut civitatem et patriam istam.* Regarding the date of the MS. we have the following indications. The original Kalendar includes the names of S. Nicholas of Tolentino and S. Bernardinus (his Translation is added on 17 May and his Service inserted on f. 99 *v*). This would place it in the second half of the century. S. Bonaventura is inserted both times in the Kalendar (Trans., 14 March, Feast, 7 July), and is added to the Litany, but apparently by the original scribe. He was canonised in 1482. The five Franciscan Martyrs are added both in Kalendar and Sanctorale (canonised 1481). From all these facts one would suggest *circa* 1480 as the probable date.

There are some liturgical notes by a modern French scholar at the end of the Kalendar, and also on a slip of paper inserted. Later there is a pencil note under W. H. Black's signature of date 25/5/57. Laing records that it came from W. H. Black's library. It is described in his Sale Catalogue No. 418, and noted as having been sold to ' Saunders ' for £2, 10s.[1]

Writing and Illumination. The script is fair, very unequal, and by several hands not all of the same date. There is little ornament, the capitals being for the most part plain red.

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[1] See Sale Catalogue of W. H. Black, Sotheby, London, July 1873. No. 418, B.M. S.-C.S. 691 (2).

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32. ORDINALE OTTENBURGENSE. D. b. III. 19.

Latin, paper, $8\frac{3}{8}'' \times 5\frac{3}{4}''$, ff. 159, double columns, 25-36 lines to a page. Cent. xvi (1527), German (Benedictine monastery at Ottenburg in Swabia). *Binding*: Modern, lettered 'Ordo Breviarii Monasterii Ottenburgensis.'

2 f. text *tamen in*

Collation. a^9 (1, 8, and 9 blank), b^6, c^{10}, d^6, e^{10}, f^6, g^{10}, h^6, i^{10}, k^6, l^{10}, m^6, n^{10}, o^6, p^9 (8 cut out), q^6, r^{10}, s^6, t^{10}, v^6, x^1=159.

Contents:

Kalendar . . . . . f. 2

Proprium de Tempore 10

Individue sancteque trinitatis nomine incipit ordo breviarii per anni circulum secundum consuetudinem monasterii Sanctorum Martirum Alexandri et Theodori in Ottenbürem ad libros nostri chori concorditer collecti.

Tabulae pro libris historiis 51

Ends f. 69 *v*, Explicit per me fratrem Jo: Väschler p[riorem] in divisione apostolorum [15 July] Anno 1527.

Proprium Sanctorum 73

Incipit proprium sanctorum secundum modum et libros monasterii sanctorum martirum Alexandri et Theodori in Ottenbüren: concorditer correctum secundum Mellicensium, etc. Item nota quod quidquid deest de aliquo proprio sanctorum illud supplendum est de communi. Et si propria responsoria desunt, incipitur a secundo responsorio in communi nisi aliud assignetur in rubrica specialiter.

Ends f. 136 *v*, Explicit agenda per anni circulum de sanctis secundum rubricam breviarii monasterii sanctorum allexandri et theodori et monasterii melicens[is] A.D. 1526 feria quarta ante albani martyris.

Sequitur modus dicendi cursum beate et gloriose virginis marie, institutus in concilio claromontensi sub urbano papa secundo audita captivitate jerusalem secundum autem consuetudinem monasterii Melicens[is] dicitur cursus indirectum, etc. . . 136 *v*

De officio seu agenda defunctorum 138

Tabule festorum, etc.—including 'Festa quae per totam dyocesim Augustanam generaliter celebrantur' and also 'Ceremonie secundum modum et formam monasterii Sanctorum Alexandri et Theodori in Ottenbüren' . . . . . 139 *v*

Ends f. 156, Et sic est completum.

Declaration by Abbot Leonard, Prior Nicolas, and all the members of the House of Ottenburg as to the order to be observed in the

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commemoration of the souls of brothers and sisters of the Order, with collects for benefactors, etc., dated iii Non: Jan: 1512 . 156 *v*

Ends f. 158 *v*, Explicit per me fratrem Jo: Väschler priorem tunc temporis in octava die sanctorum apostolorum petri et pauli inter 2am et tertiam post meridiem A.D. 1527.

Provenance. This is clearly indicated in rubrics and colophons in the 'Contents.' The MS. was written in and for the Benedictine monastery of Ottenburg (diocese of Augsburg) by John Väschler, Prior, in 1527, during the abbacy of Leonard Widemann.

Kalendar. This is Benedictine, of Augsburg Diocese, and written for the monastery itself.

Prominent saints commemorated are: 17 Jan., Anthonii Abb. et Conf. *Red*; 5 Feb., Agate Vreginis et Mart. *Red*; 10 Feb., Scolastice sororis sancti patris benedicti; 21 March, Benedicti Abb. et Conf.; 28 March, Oct. Sancti Benedicti Abb. et Conf.; 22 May, Romani Abb. et Conf.; 15 June, Viti, Modesti et Crescentii MM. *Red*; 4 July, Udalrici Ep. et Conf. *Red* [Augsburg]; 10 July, Septem Fratrum filiorum S. Felicitatis *Red* [Augsburg]; 17 July, Oct. Septem Fratrum; 7 Aug., Afre M. *Red* [Augsburg]; 12 Aug., Hylarie et soc. ejus *Red* [Augsburg]; 15 Aug., Transitus b. Ruperti; 6 Sept., Magni Abb. et Conf. *Red* [Augsburg]; 28 Sept., Dedicatio Uttenburgensis *Red*; 5 Oct., Placidi et soc. ejus; 16 Oct., Galli Abb. et Conf. *Red* [Augsburg]; 28 Oct., Narcissi Ep. et M. *Red* [Augsburg]; 3 Nov., Preminii [*i.e.* Pirminii] Ep. [Augsburg]; 9 Nov., Theodori M. patroni nostri *Red*; 16 Nov., Oct. S. Theodori; Othmari Abb. [Augsburg]; 20 Nov., Commemoratio omnium benefactorum *Red*; 27 Nov., Translacio Sancti Alexandri patroni nostri.

There is one obit in the hand of the scribe, on 9 Nov., *Obiit Otto Sunda*. The only later indication of its history is a Sale Catalogue entry, from which we learn that it was sold in its original stamped leather binding for £1, 1s.

33. GRADUAL. Laing 486.

Latin, vellum, $16\frac{5}{8}'' \times 12\frac{1}{8}''$, ff. 188 (foliated by original scribe to f. 136, with 4 ff. inserted between 61 and 62, and now numbered 61*a*, 61*b*, 61*c*, 61*d*), 10—13 lines of music to a page. Cent. xv, Dutch. *Binding*: Original, oak boards covered stamped leather, 5 lead bosses on front board, 4 on back (one missing), 2 fine brass clasps of interlaced design, brass corners and back, 4 lead rests. The title 'Ave' on vellum is let into a small brass frame on front board.

2 f. *Populus Syon*

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Collation. a^8—h^8, i^4 (inserted between h^5 and h^6), k^8—o^8, p^{10}, q^8—v^8, x^6, y^8, z^8, A^2, B^8, C^8 (paper) = 188.

Contents :

Proprium de Tempore (Advent to Easter)	f. 1
Alleluias 'tüschen paschen en pinsteren' (Easter to Pentecost) followed by Creed [a later addition]	61 *v*
Proprium de Tempore (Easter to Advent)	62
Alleluia and versicle for S. Ursula added by the hand which writes the other Alleluias	91 *v*
Proprium Sanctorum [Alleluias and versicles of Roman Use written over erasures for S. Paul, SS. Philip and James, Finding of the Cross, S. Agnes, Visitation, S. Martin]	92
In Dedicatione Ecclesie [Alleluias and versicles of Roman Use added for All Saints and SS. Agnes, Barbara, Katherine]	107
Commune Sanctorum	109
Votive Masses (Missa Defunctorum according to Roman Use written over an erasure)	133
Ordinary of the Mass with various musical settings rubricated for 'Orgel' and 'Choor' in alternate sentences. (Marginal rubrics indicate occasions for use of different musical settings)	136 *v*
Sequences—including S. Agnes, S. Monica, S. Anne, Nativity and Octave of S. Augustine, S. Michael, Oct. S. Michael, Trans. S. Augustine, S. Ursula, S. Martin and S. Elizabeth	143 *v*
Sequences 'pro Defunctis' (added)	176
Dies Irae	
Audi tellus audi magni maris nimbus	
Anthems for the Blessing of Candles on Candlemas Day	177
Sanctus and Agnus Dei for Virgins and Apostles, and additional Alleluias, etc., to which marginal references are found, all of Roman Use	178 *v*
Part of the 'Benedictio et Consecratio Virginum' (non-Roman)	180 *v*
Kyrie fons bonitatis and Credo (a still later paper addition)	183

Provenance. Originally the Gradual must have been written for a House of Augustinian Canonesses in Holland. From the Sequences [1] it appears to follow the Use of Utrecht, and the conjunction of Augustinian Use with that of Utrecht suggests the 'Congregation' of Windesheim. The Augustinian origin is clearly shown both in the Sanctorale and in the Sequences, and the rubrics are all written for a nunnery. All evidence, both internal and external, points to Holland.

Apparently in the 16th century the Gradual has been adapted to Unreformed Roman Use, partly by marginal alterations,

[1] See Ulysse Chevalier, *Repertorium Hymnologicum.*

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MS. 33, No. 2

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partly by additions on inserted folios or written over erasures. The Augustinian parts remain unaltered, however, and it seems possible that it passed into the hands of nuns following the rule of the Augustinian Friars, who would use Roman books.

Certain of the additions are, however, not Roman, as is indicated in the Contents, and their significance is not yet clear. The sequence *Audi tellus audi* is noted by Chevalier[1] as found in an Antiphoner of Notre Dame de Lorette at Bois-le-duc (1491).

From a note on the inner board the book seems at some time to have been sold for £17.

Writing and Illumination. Apart from the last two pages, two hands are distinctly indicated, both good, uniform Gothic. The first is responsible for the main portions of the MS., the second for whole folios occasionally inserted, and for the replacing of the original text in places. The Dutch rubrics are by the second hand, which can very readily be distinguished by the particularly black, lustrous ink used.

The ordinary capitals are of two types: Gothic line initials with penwork ornament, and plain blue and red verse initials. There are also three types of illuminated initials: blue and white, filled and surrounded by penwork in red and pale green; large initials floriated in colour, blue, lake, vermilion, and green, on burnished gold grounds (very characteristically Dutch); and historiated initials. The last two types are combined with magnificent borders of wild flowers and fruit, beasts, birds, snails, butterflies, and grotesques, etc., with acanthus scrolls, gold roundels, and delicate gold scroll work on the plain vellum. Some of the grotesques are interesting. On f. 1, two monkeys winding wool on a winder; f. 10 *v*, man playing bagpipes; f. 107, a bird in a cage with bath beside it, and a pig wheeling a lawn-mower.

Miniatures (in initials):

1. Fol. 1. *Advent.* Annunciation. The Virgin kneels before a draped stool *L.*, angel with lily rod kneels *R.*, canopied couch in the background, tessellated pavement, glimpse of landscape through doorway.

2. Fol. 10. *Christmas.* Nativity. Virgin, with two angels and S. Joseph behind her, kneels adoring the Child, who lies naked in a halo of rays. The stable, a thatched building, is behind, and the ox and the ass can be seen. Surround-

[1] See Ulysse Chevalier, *Repertorium Hymnologicum.*

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ing all is a ruined wall with windows and doorway, through which one can see the shepherds on a distant hill, and a flying angel in a gold cloud with scroll. Over the stable itself are seen two flying angels with trumpets in cloud.

3. Fol. 62. *Easter.* Christ in crimson robe, bearing Resurrection banner, steps from the tomb, on the parapet of which kneels a white angel adoring. Two soldiers on either side asleep, hilly landscape.

4. Fol. 74. *Pentecost.* Virgin kneels at desk, apostles grouped round in room furnished with settle, dresser, two windows, two doors, one opening on to loggia, the other into a bedchamber. Rayed dove descends.

5. Fol. 92. *S. Andrew.* Saint, nimbed, carrying cross and book, stands in an apsidal chamber, a screen of crimson and gold behind him.

6. Fol. 103. *Assumption.* Coronation of Virgin. Virgin and Child within sun-coloured mandorla, two flying angels above holding crown, two on either side with instruments, two upholding a crescent resting on a brazen dragon upon which the Virgin stands.

34. GRADUAL (Carthusian). Laing 482.

Latin, vellum, $9'' \times 5\frac{1}{8}''$, ff. 115, 9 lines of music to a page, cent. xiv (late). *Binding*: Cent. xvi, oak boards covered pigskin, 2 brass clasps remaining, 2 diamond-shaped brass bosses and 4 corners lost, lettered 'Graduale Carthusiense MS.' (modern paper slip).

2 f. text *Ecce dominus veniet*

Collation. a^8—o^8, p^3=115.

Contents:

Proprium de Tempore (Advent to Easter)	f. 1
Litany	59 *v*
Proprium de Tempore (Easter to Advent)	62
In Dedicatione Ecclesie	89
Proprium Sanctorum	90
Misse Votive	109
Gloria, Credo, Prefaces, etc., including a small part of the Tonale	110 *v*

Provenance. The book is Carthusian, but its provenance is doubtful. From a 16th century inscription inserted on a vellum leaf at the beginning we learn that it was presented to the Carthusian House of S. Laurence in Ittingen by Jerome Scheckenbirli, Prior of Basle in 1526:

Graduale Carthusiense. Praesentem librum donavit Domui Sancti Laurentii in Ittingen Ord. Carth. venerabilis pater Hier-

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onymus Scheckenbirli Prior Basile Anno Domini 1526. *Circa Festum S. Marci I.H.S. Propter gloriam nominis tui Domine libera nos et propitius esto peccatis nostris propter nomen tuum Psal.* 78.

Ittingen is now known as Chartreuse. The Church of S. Laurence and a convent of the Augustinian order were built in 1128 and sold, on account of poverty, to the Carthusians in 1461, who drove out the nuns. It was burnt in 1524 and reconstructed at the time of the Counter-Reformation.

Of earlier date than this inscription is a series of special Masses in honour of S. Margaret written on a vellum slip and pasted on the inner board at the beginning: *In die reliquiarum beate Margarete, In solempnitate beate Margarete, In festo commemorationis beatissime Margarete, Missa infra octavas.* The same hand which has written the Masses inserts S. Bruno and S. Margaret in the Litany and S. Bruno in the Sanctorale, and these facts would seem to point to connections with a Carthusian nunnery dedicated to S. Margaret, possibly at Basle.

In the Sanctorale at the feast of S. Maurice a supplementary rubric has been added both by an early and a late hand, *sub honore Auganensium Martyrum.* This refers to Agaunum, the Benedictine monastery of S. Maurice in the Canton Valais.

There are a number of 17th and 18th century additions, all of which follow the Carthusian Use.

Writing and Illumination. The hand is a fairly good specimen of Gothic, with elaborate red and blue penwork initials at the beginning of the different sections. There are also some interesting verse initials in black, with occasional touches of green ornamented with small, delicate penwork faces.

35. Book of Hours. Laing 20.

Latin, vellum, $8\frac{3}{8}'' \times 5\frac{7}{8}''$, ff. 122, 19 lines to a page. Cent. xv (late), French (Abbey of S. Claude, Condat). *Binding*: Modern, soft leather.

2 f. text, *illud et aridam*

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Collation. a^{12}, b^{8}—o^{8}, p^{6} (3 and 4 blank) = 122.

Contents :

Rotae of Golden Numbers	fly-leaf
Kalendar	f. 1
Hours of the Virgin	13
Service of the Virgin in Advent	66
Penitential Psalms	69 *v*
Litany	75 *v*
Service of the Dead	85
Prayers. Quis est Jhesus nisi salvator	103
Ave Domine Jhesu Christe dulcissime verbum patris	104
Saluto te Sancta Maria	105
Memoriae. SS. Barbara, Claude, Sebastian, Anthony	106
Obsecro te.	
Memoriae. SS. Blaise, Christopher, Joseph (in original hand); SS. Appollonia, Alpheus, Philadelphus, Cyrinus (inserted later)	112
Prayers for Priest at Mass	121

Provenance. The Use is unidentified, but is not Besançon or Clermont. It may be peculiar to the Abbey of S. Claude, Condat, to which both Kalendar and Litany particularly belong.

Kalendar. 1 Jan., Eugendi, *Red* [Founder of Benedictine Abbey of S. Oyand, later S. Claude, Condat]; 8 Jan., Oct. Eugendi, In Ca.; 3 Feb., Anatholii [Bp. Salins]; 21 March, *Red*, Benedicti, In Du., Lupicini [Abbot of Condat]; 24 April, Roberti [Benedictine], iii lc.; 11 May, Mamerti [Bp. of Vienne], Majoli, Abbot [Ben.], iii lc.; 2 June, Fotini and Blandini MM. [Lyons], xii lc.; 6 June, *Red*, Claudii, Archbp. [Besançon and Abbot of S. Claude], Co. in albis; 13 June, Oct. Claudii, Regimberti M. [?], in Cap.; 16 June, Ferreoli and Ferrucii MM. [Besançon], xii lc.; 1 July, Domiciani, Abb. [Ben.]; 7 July, Justi Monaci [S. Claude], iii lc.; 18 July, Oct. Benedicti [Trans.], in albis; 27 July, Desiderati [Bp. Besançon]; 31 July, Imiterii Monaci [S. Ovand]; 11 Aug., Taurini, Bp. [Evreux], in Dup.; 20 Aug., Bernardi, Philiberti, Abb. [Ben.], xii lc.; 22 Aug., *Red*, Dedicatio ecclesie Sancti Petri, in al° [*sic*]; 18 Sept., Ferreoli M., iii lc.; 24 Sept., Andochii, Tircii, and Felicis MM. [Côte d'Or, Salins], iii lc.; 25 Sept., Lupi [Lyons], Ermenfridi [Cusances], Vandaleni [Franche Conté]; 28 Sept., Anemundi [Bp. Lyons], iii lc.; 3 Oct., Simonis Campanie Comitis, xii lc.; 10 Oct., *Red*, Trans. Eugendi, in Dup.; 17 Oct., Oct. Eugendi, in albis; 19 Oct., Aquilini, Ep. (Evreux); 21 Oct., Dedicatio ecclesie Sancti Eugendi, in albis; 29 Oct., Theuderii [Abbot of Auvergne]; 2 Nov., Benigni M. [Dijon], xii lc.; 16 Nov., Eucherii, Ep. [Lyons]; 20 Nov., Ypoliti, Ep. [Bp. of Belley, Abbot S. Oyand], xii lc.; 27 Nov., Maximi, Ep. [Avignon], iii lc.

Litany. Martyrs. Photinus [Lyons], Hyreneus [Lyons], Ferreolus and Ferrucius [Besançon], Benignus [Dijon], Guibaudus [Cambrai].

Confessors. Justus, Lupicinus, Eugendus, Ypolitus, Claude [all of Condat], Taurinus [Evreux], Robert, Bernard, Philibert [all Benedictine].

Virgins. Blandina and Consortia [Lyons], Radegund [Poictiers].

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Most of these names belong to the Jura district and the south, but there seems to be some connection with Evreux and even with Flanders. In addition to the large number of saints connected with the Abbey of S. Claude, in the Kalendar, S. Claude appears in the Memoriae (ff. 106 *v* and 107), and is represented in a picture as archbishop. I am doubtful of the identity of Simon, Count of Champagne (3 Oct.). One Simon, Count of Crépy, was a Benedictine of S. Oyand, 1077-1082. Nor can I identify the Church of S. Peter, the dedication of which is observed on 22 August as an important feast.

Two shields, bearing the arms of the original owners of the MS., are inserted into many of the borders. One bears the arms of the Viry family,[1] the other that of Viry and Des Clets quartered.[1] Both are Genevois names, but I have not succeeded in identifying the actual owners of the quartered coat.

According to a note in his own hand, Laing bought the book at Sotheby's. It has the sale number 180.

Writing and Illumination. The hand is Gothic, good and uniform. The ornamentation consists of burnished gold initials on blue and lake grounds, line-endings, floriated initials, Kalendar illustrations, and miniatures with borders. The borders are composed of blue and red or blue and gold acanthus scrolls, with flowers, fruit, birds, and grotesques executed either on plain vellum or dull gold. The pictures are extremely crude in drawing and colour, but the perspective of the landscape backgrounds is good. They suggest the influence of Rouen in details.

Miniatures:

January. Two men and a woman feasting. Aquarius. A cherub on a rock pouring water out of a jar.

February. Man, warming himself, is served with bread and wine by a serving-man. Pisces. Two fish in river.

March. Pruning vines or trees. Aries. Ram feeding.

April. Young man with flower and hawk. Taurus. Bull feeding.

May. Young man and maiden riding. Gemini. Twins, half-length in tree.

June. Sheep-shearing. Cancer. River landscape, crab.

July. Hay harvest, reaper with scythe. Leo. Lion under tree.

[1] See Appendix II (1).

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August. Opening of wine cask. Virgo. Maiden with laurel wreath and palm branches.

September. Treading grapes. Libra. Scales.

October. Sowing. Scorpio. Scorpion suspended above landscape.

November. Swineherd about to kill pig. Sagittarius. Centaur.

December. Heating the oven. Capricornus. White he-goat caught in thicket.

1. Fol. 13. *Matins.* Tree of Jesse, each of its seven branches showing a crowned king emerging from a flower, while the Virgin and Child, within a mandorla, emerge from the central stem.
2. Fol. 26. *Lauds.* The Visitation.
3. Fol. 37. *Prime.* The Nativity.
4. Fol. 44. *Tierce.* The Angel and the Shepherds.
5. Fol. 49. *Sext.* The Adoration of the Magi.
6. Fol. 53 *v.* *None.* The Presentation.
7. Fol. 58. *Vespers.* The Flight.
8. Fol. 62 *v.* *Compline.* Coronation of the Virgin. Virgin, within a sun-coloured mandorla, stands upon a silver crescent; two flying angels hold a crown above her head, while two others hold her cloak.
9. Fol. 66. *Hours of the Virgin in Advent.* Annunciation.
10. Fol. 69 *v.* *Penitential Psalms.* David kneels on the prostrate body of a man.
11. Fol. 84 *v.* *Service of the Dead.* Job and his friends.
12. Fol. 103. *Quis est Jhesus.* Christ's appearance to His mother at the tomb.
13. Fol. 104. *Ave Domine Jhesu Christe.* Crucifixion.
14. Fol. 105. *Saluto te Sancta Maria.* Descent from the Cross. S. John and the three Maries.
15. Fol. 105. *S. Barbara.* Saint with palm and tree in hand, tower beside her.
16. Fol. 107. *S. Claude.* Represented in an apparelled alb, and amice hardly visible, blue dalmatic embroidered with gold, cloth of gold chasuble apparently covered with roses, with a green Latin cross in the front, white precious mitre, and white gloves. His *R.* hand is raised in blessing, in his *L.* he holds an archiepiscopal cross. He blesses a figure rising from a grave.
17. Fol. 108. *S. Sebastian.* His martyrdom.
18. Fol. 110. *Obsecro te.* Virgin and Child with kneeling angel.
19. Fol. 112 *v.* *S. Blaise.* His martyrdom.
20. Fol. 113 *v.* *S. Christopher.* Carrying the Holy Child.
21. Fol. 114 *v.* *S. Joseph.* Joseph and Mary, with the boy Jesus, go up to Jerusalem.

36. Book of Hours (Use of Paris). D. b. IV. 2.

Latin and French, vellum, $5\frac{15}{16}'' \times 4\frac{1}{4}''$, ff. 140, 15 lines to a page. Cent. xv, French. *Binding*: Modern.

2 f. text *illuminat omnem*

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Collation. a^{12}, b^{6}, c^{8}—g^{8}, h^{10}, i^{4}, k^{8}—r^{8}, s^{4}=140.

Contents:

Kalendar	f. 1
Sequences of the Gospels	13
Obsecro te Domina (masculine)	19
O intemerata (masculine)	24
Hours of the Virgin (Use of Paris)	27
Penitential Psalms	73
Litany	85 *v*
Hours of the Cross	90 *v*
Hours of the Holy Ghost	94
Service of the Dead	97
Fifteen Joys of Our Lady. Doulce Dame	127 *v*
Seven Requests. Biau Sire Dieu	133
Memoriae: SS. Michael, Barbara, Sebastian, Nicholas, Anthony, Katherine, Genevieve, Laurence	135

Provenance. The Use is Parisian. The Kalendar and Litany are also probably Parisian. The only mark of ownership is a name scribbled on the last fly-leaf, *Joannes Paulus Boisgaultier.*

Writing and Illumination. Written in a fair Gothic hand. The ornamentation consists of plain burnished gold and floriated initials, and miniatures with floral borders very roughly executed and a good deal defaced.

Miniatures:

1. Fol. 13. *Sequences of the Gospels.* S. John on Patmos.
2. Fol. 19. *Obsecro te.* Virgin crowned, and Child in a mandorla of cherubim standing on crescent.
3. Fol. 24. *O intemerata.* Pieta.
4. Fol. 27. *Matins.* Annunciation.
5. Fol. 73. *Penitential Psalms.* David in penitence, a scarlet cherub with sword above.
6. Fol. 90 *v.* *Hours of the Cross.* Crucifixion.
7. Fol. 94. *Hours of the Holy Ghost.* Pentecost.
8. Fol. 97. *Service of the Dead.* Burial scene in which a gravedigger, standing in the grave, is lowering the shrouded body into it. At the head of the grave a priest in full surplice and blue cope with red and gold orphrey is reading the service from a book. On his *L.* a clerk in amice and alb holds a gold processional cross. Behind the priest are mourners in black cloaks and hoods. In the background is a porch of a church in flamboyant style of architecture.

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37. BOOK OF HOURS (Use of Rome). D. b. III. 18.

Latin and French, vellum, $8\frac{1}{8}'' \times 6''$, ff. 122, 16 lines to a page. Cent. xv, N. French or Flemish. *Binding*: Black velvet, entitled 'Les Heures de la Croix.'

2 f. text, [*adju*]*vandum me festina*

Collation. a^6, b^9 (+1 blank), c^9 (+5), d^9 (+6), e^9 (+8), f^{10} (+4+8), g^{10} (+2+6), h^9 (+3 blank), i^8, k^9 (+8), l^8, m^8, n^6, o^8, p^4=122.

Contents:

Kalendar		f. 1
Hours of the Cross		8
Sequences of the Gospels.	In principio	13 *v*
	In illo tempore missus	14 *v*
Hours of the Holy Ghost		16
Hours of the Virgin (Use of Rome)		21
Penitential Psalms		72
Litany		82
Service of the Dead		88
The Five Joys of Our Lady.	Ave cujus conceptio	111
Memoriae		112
O intemerata (feminine)		117
Obsecro te Domina (masculine)		119

Provenance. The Use is Roman. In so far as the Kalendar is distinctive, it points to S. Omer.

Kalendar. 8 June, *Red*, S. Omer en fleurs; 25 June, *Red*, S. Eloy; 25 Aug., *Red*, S. Louis Roy de France; 5 Sept., *Red*, S. Bertin Abbé; 9 Sept., *Red*, S. Omer Evesque; 9 Oct., *Red*, S. Denis; 1 Dec., *Red*, S. Eloy; 14 Dec., *Red*, S. Nichase.

Litany. Not really distinctive, but includes S. Louis among the Confessors, and S. Gertrude among Virgins.

The spelling is northern, *i.e. Franchois, Mikiel*, etc.

The arms inserted in the border on f. 20, and repeated within the initial on f. 119, *On a field argent, 9 choughs sable* (unidentified), must belong to a possessor of the book, but whether to the original owner is doubtful. That it was written for a lady seems to be indicated by the feminine forms in the prayer *O intemerata*, f. 117.

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Writing and Illumination. Written in a fair pointed hand common in Flemish MSS. of the latter part of the 15th century. The ornamentation consists of burnished gold initials on lake and blue grounds, blue, lake, and gold rectangular line-endings, larger floriated initials, and eight miniatures with full borders composed of feathery branch work, flowers, fruit, and acanthus scrolls. Blank leaves have been inserted for several miniatures which have been lost. The subjects of the pictures, which are very flat in effect, are as follows :

1. Fol. 20 *v.* ***Matins of the Virgin.*** Annunciation. Shield inserted in border.
2. Fol. 30 *v.* *Lauds.* Visitation.
3. Fol. 41 *v.* *Prime.* Nativity. Some fine diaper in background.
4. Fol. 46 *v.* *Terce.* Angel and Shepherds.
5. Fol. 50 *v.* *Sext.* Adoration of the Magi.
6. Fol. 54 *v.* *None.* The Presentation.
7. Fol. 58 *v.* *Vespers.* The Flight.
8. Fol. 87 *v.* *Service of the Dead.* The Raising of Lazarus. Christ, cross-nimbed with orb, one disciple with him, the three Maries with Mary Magdalene in front, Lazarus rising from the grave. Fine diaper background.

[Miniatures are missing at Compline, Hours of the Cross, Penitential Psalms, Ave cujus conceptio.]

38. BOOK OF HOURS (Use of Rome). Laing 13.

Latin, vellum, $6'' \times 4\frac{3}{8}''$, ff. 210, 13 lines to a page. Cent. xvi (*c.* 1503), Italian (Bologna). *Binding*: French morocco, gold tooling, lettered 'Officium Beatae Mar: Virginis MSS. s. Velin avec miniatur.' (Probably a MacCarthy binding.)

2 f. text *laus tibi*

Collation. a^{12}, b^{10}—v^{10}, x^8 (wants 9 and 10)=210. *N.B.*—Folios 24 and 25, and 30 and 31 have been transposed in binding.

Contents :

Kalendar	f. 1
Hours of the Virgin (Use of Rome)	13
,, ,, Advent to Christmas	89
,, ,, Christmas to Purification	110
Mass of the Virgin	120
Penitential Psalms and Litany	123

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Service of the Dead 149
Hours of the Cross 202
Hours of the Holy Ghost 207

Provenance. The hand is an unusual one, and, though the MS. is unsigned, comparison with a signed MS. in the possession of Mr. S. C. Cockerell shows that it was apparently written by Petrus Antonius Salandus of Reggio, who worked at Bologna.[1] The coat of arms[2] in the first border is that of the Manzoli family of Bologna, for whom Mr. Cockerell's MS. was also written.

The *Kalendar* yields further evidence in support of the above, the distinctive names being: 20 May, S. Bernardinus *Gold*; 4 Oct., S. Petronius [Bp. Bologna] *Gold*; 10 Oct., S. Cerbonus [Bp. Verona]; 28 Nov., S. Prosper [Bp. Reggio]. The *Litany* also celebrates S. Petronius and S. Prosper, so that all the internal evidence coincides.

Mr. Cockerell's MS. is dated December 1496; it is, if anything, more carefully written than this book, and is probably of earlier date. Internal evidence as to the date is found in a collect following the Litany (f. 146), *Omnipotens sempiterne Deus miserere famulo tuo papae nostro .I.* This might refer either to Pope Innocent VIII (1484-92) or to Pope Julius II (1503-13). On the whole, the later reference seems to be the more likely from the appearance of the book.

There are some later indications of ownership. An inscription on the fly-leaf, *Catalogue de Mr de Macarti au No.* 106 *page* 11 *vendu* [. . .] *il contient* 16 *miniatures*, would suggest its having been in the MacCarthy Reagh Collection, but in the Catalogue of this Library[3] No. 106 refers to an entirely different book. Mr. Cockerell thinks it is probably a MacCarthy binding. Two pencil entries, probably made by Laing, are found on the fly-leaf, *1200* and *£25* (*v. lowest*).

Writing and Illumination. A very finely written MS. in a distinctive round hand with certain characteristic letters, the rubrics being in dull gold. The verse initials, plain Roman capitals in dull gold on square grounds of blue, red, or green, are exceedingly

[1] See *Catalogue of Burlington Exhibition of Illuminated MSS.* London, 1908. No. 263. [2] See Appendix II (2).

[3] *Catalogue des livres rares et précieux de la bibliothèque de feu M. le Comte de MacCarthy Reagh.* 2 tom. Paris, 1815.

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℟. Amen. Ad uesperas ℣.

Eus
adiuto
rium
meum
mẽ de.
℣. Dñe
ad ad
iuuandum me festiña.
ſtia
in fine. Alta An̄. Dum
esset rex.

Ps

Dixit dominus dño
meo: sede a dextris
meis

meis. Donec ponam inimi
cos tuos: scabellum pedũ tuo
rum. Virgam uirtutis tuæ
emittet dominus ex syon do
minare in medio inimicorum
tuorum Tecum principium
in die uirtutis tue in splendo
ribus sanctorum: ex utero ãte
te luciferum genui te Iura
uit dominus et non penitebit
eum: tu es sacerdos in eternũ
secundum ordinem melchise
dech Dominus a dextris tuis

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effective. Psalm initials are similar but larger, and on alternate red and blue grounds with white tracery. Sectional initials occupy from five to seven lines; are of dull gold enclosed within a double square frame of red, green, or blue, outlined in gold, and are either floriated in the centre with conventional or natural flowers, or historiated.

Historiated Initials:

1. Fol. 13. *Hours of the Virgin.* Within initial D, which is of lake on gold ground, Virgin and Child, landscape background. Manzoli arms in border.

2. Fol. 123. *Penitential Psalms.* Similar initial, and within it David seated, playing on his harp. Landscape background.

3. Fol. 149. *Service of the Dead.* Within a gold initial on a red and gold scroll ground, a skull lying on grass, blue sky behind. Border with skulls, arabesques, etc., on black ground.

4. Fol. 202. *Hours of the Cross.* Initial, gold, on a red and gold scroll ground within a green frame. Within it a gold cross on a green hill stands out against the sky.

5. Fol. 207. *Hours of the Holy Ghost.* Initial, gold, on a red and gold scroll ground within a blue frame. Within it a dove, against the sky, nimbed and rayed, flames rising towards it from below.

All the initials are enclosed within regular arabesque borders in Renaissance style.

39. Book of Hours (Sarum Use). D. b. I. 9.

Latin, vellum, $11\frac{1}{16}'' \times 8\frac{3}{8}''$, ff. 136, 18 lines to a page. Cent. xv (*c.* 1430), English. *Binding*: Modern, lettered 'Breviarium S. Katherine MS.'

2 f. text *ore infancium*

Collation. a^1, b^6, c^7 (wants 1), d^8, e^8, f^7 (wants 3), g^7 (wants 2), h^7 (wants 5), i^8, k^8, l^2, m^8—t^8, v^8=136.

Contents:

Hymn of S. Katherine of Alexandria. Gaude Virgo Katerina (added after the book was finished)	f. 1
Kalendar	2
Hours of the Virgin. Use of Sarum. (Leaves are missing at the beginning and after ff. 32, 38, 48, *i.e.* the beginning of Terce, Evensong, and Compline)	8
Penitential Psalms	49
Gradual Psalms	55 *v*
Litany	62 *v*

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Prayer on the Passion. Domine Jhesu Christi fili Dei Vivi . . 69
Service of the Dead 70
Commendation of Souls 102
Psalms of the Passion (followed by feminine prayer) . . . 114
Fifteen Oes . . . . . 123 *v*
Prayer on the Passion. Gracias tibi D.N.J.C. qui passionem tuam inchoasti 130
Prayer of Bede on the Seven Words 131
Prose of the Virgin. Ave plena gracia Virgo fecundata . . 132 *v*

Provenance. This is an English book showing English illumination of the early part of the 15th century at its best. The Kalendar and Litany are of the regular Sarum type. The occurrence at the beginning of the Hymn of S. Katherine of Alexandria, along with the feminine prayer at the end of the Psalms of the Passion (see above), possibly indicate that its first owner was a lady named Katherine, but it is to be noted that the hymn seems to have been an afterthought, the initial letter being left unfinished. The erasure of the name of S. Thomas of Canterbury from the Kalendar and of his Memoria from Lauds shows the book to have been in England in the first part of the 16th century. There is an interesting series of birth entries, on f. 135 *v*, of fourteen members of a family named Babham, or more probably Babhram, dating from 31 May 1451 to 30 October 1474.[1] The dates prove this family to have been early, if not original, owners of the book.

There is another signature on a fly-leaf at the beginning, *Franciscus Bodley* [*Bidley*] *natus fuit in anno domini millesimo quingentesimo trecesimo secundo*, and it bears the further inscription, *Gift of Mr. Thomas Douglass, Doctor of Medicine* 1679. In the record of donations no further details are given about this donor. A tradition exists connecting the MS. with the Convent of Sciennes, but this probably rests on the evidence of the hymn at the beginning, which is wrongly attributed to S. Katherine of Siena. There are no other traces of Scottish connection.

Writing and Illumination. The script is Gothic, large, clear and dignified. The illumination, which consists of initials, line-endings, borders and miniatures, is of the finest description.

[1] See Appendix IV, § III.

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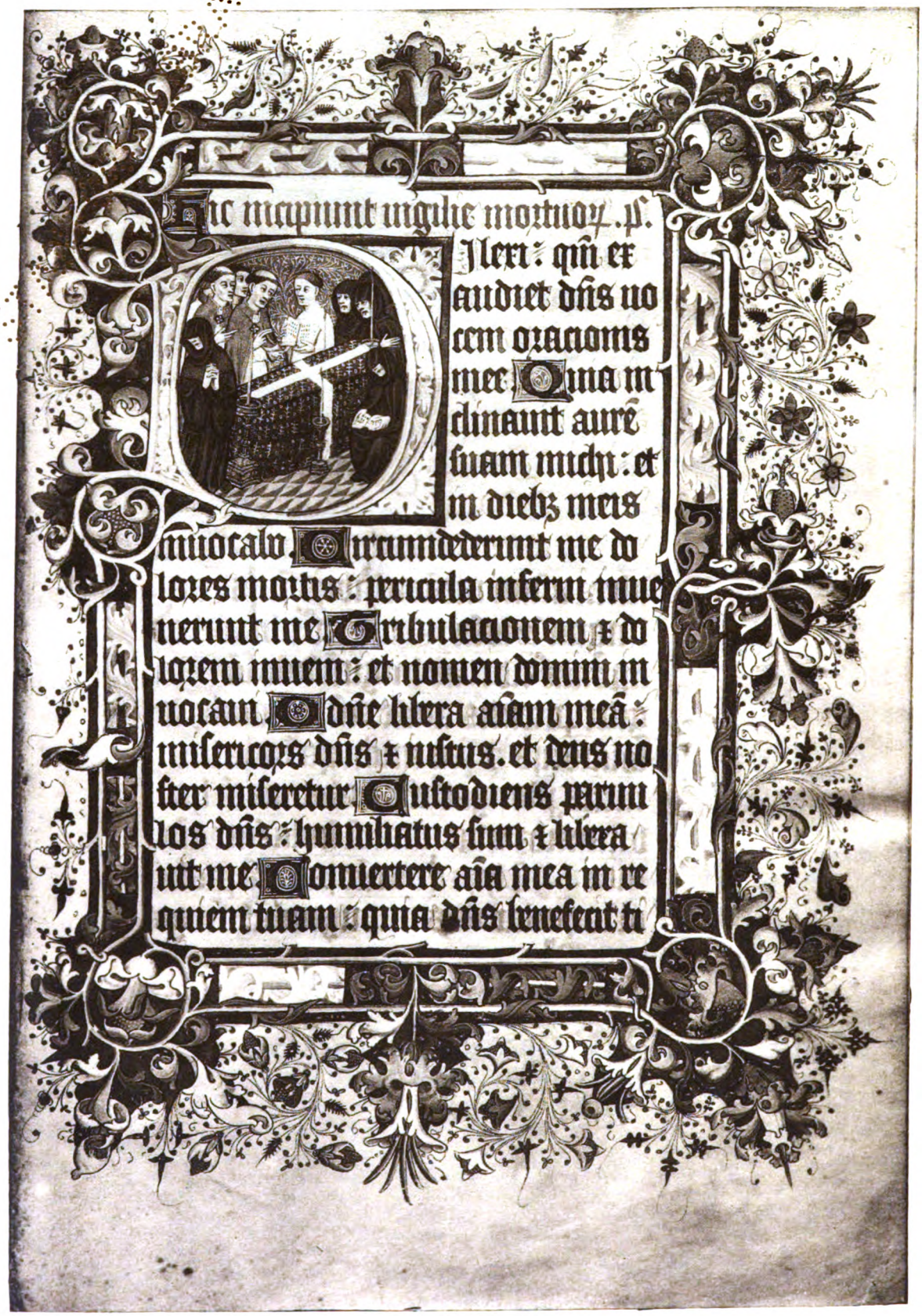
Hic incipiunt vigilie mortuor. p̄.
Dilexi: quō exaudiet dñs vo
cem orationis
mee. Quia in
clinauit aurē
suam mihi: et
in diebz meis
invocabo. Circumdederunt me do
lores mortis: pericula inferni inve
nerunt me. Tribulationem & do
lorem inveni: et nomen dñi invo
cavi. O dñe libera aiam meā:
misericors dñs & iustus. et deus no
ster miseretur. Custodiens parvu
los dñs: humiliatus sum & liberā
vit me. Convertere aia mea in re
quiem tuam: quia dñs benefecit ti

MS. 39, No. 8

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Initials—Verse initials are of burnished gold on square grounds of blue and lake; Psalm initials (two line) in colour, on backgrounds of burnished gold, their centres either floriated conventionally in lake, blue, green, vermilion, or containing finely executed heads in wedgwood blue or red, some of a grotesque nature. Many are probably portraits drawn from life, and are the most striking characteristic of the MS. Historiated initials are described below.

Line-endings—The Litany has abundance of these in the form of bands of blue and lake with white tracery and gold ornament.

Borders—Each page of the MS. has a partial border formed of two bands of burnished gold and either lake or blue, with clusters of interlaced, curling foliage at the corners and feathery branch work with spoon and cup-shaped terminals springing from either end. There are also eleven full borders of similar design, but much more elaborate, with circular bosses of foliage, much burnished gold, and brilliant colour.

Historiated Initials:

In this MS., as in most Sarum Horae, the Hours of the Cross are combined with the Hours of the Virgin, and the series of pictures is the one usually found illustrating the Hours of the Cross. The initials for Matins, Terce, Evensong, and the Penitential Psalms are missing.

1. Fol. 13 *v.* *Lauds.* The betrayal. Christ, cross-nimbed, followed by Peter, nimbed and tonsured, sword raised in the act of cutting off Malchus's ear, and one other disciple. Malchus has fallen at Christ's feet. Judas gives the kiss, soldiers in mail with swords and torches.

2. Fol. 30. *Prime.* Christ before Caiaphas. Christ, nimbed and bound in centre, four soldiers behind, one carrying a short mace. Caiaphas seated on red and gold dais with canopy, robe of blue and ermine, conical hat. Black and gold ground.

3. Fol. 35. *Sext.* Christ bearing the cross. Christ, thorn-crowned, naked, and bleeding, carrying a tau cross, led by a figure in yellow robe, followed by soldiers. Lake and gold scroll ground.

4. Fol. 37. *None.* Crucifixion. Christ on tau cross, Jew with spear, the three Maries and S. John *L.*, the disciple supporting the Virgin, Jew in conical hat speaks to soldiers *R.*, ground strewn with bones. Black and gold ground.

5. Fol. 43. *Compline.* The entombment. Two Jews, S. John, Simon the Cyrenian, and four women place the bleeding body in a stone tomb, leaden sky behind.

6. Fol. 55 *v.* *Gradual Psalms.* David in prayer. Gold hand of Deity emerges from blue cloud above. Scarlet and gold scroll ground.

7. Fol. 62 *v.* *Litany.* The Father, nimbed, seated on red throne, holds before him the Son on a tau cross. Six apostles kneel on either side, six cherubs' heads in blue cloud surround the Father.

8. Fol. 70. *Service of the Dead.* Scarlet and gold scroll ground. Coffin in

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centre, covered by black herse-cloth, powdered with gold sprays and rings, divided by a broad white cross the whole length and breadth. Two large brass candlesticks with heavily moulded bases and cups, containing yellow tapers lighted, stand one at each end of the coffin, and two similar but smaller candlesticks with tapers, one on either side. On one side are mourners in black cloaks and hoods, on the other a priest, in blue-apparelled amice, alb and blue cope powdered with white flowers, holds a sprinkler in his *L.* hand, and is apparently making the sign of the cross with extended thumb and two forefingers of his *R.* hand, while reading from a book held open by a clerk in a surplice. Behind him is another priest similarly vested. Other clergy are in the background, and another mourner stands near them.

9. Fol. 102. *Commendation of Souls.* Two flying angels bear a soul upwards to heaven from an open stone tomb below. Head and shoulders of the Deity surrounded with flame-coloured mandorla, hands and face yellow as flame, a blue starry cloud with two blue cherubs above.

10. Fol. 114. *Psalms of the Passion.* The Resurrection. Two winged angels lift the bleeding body of Christ from the tomb. Black and gold scroll ground.

11. Fol. 123 *v.* *Fifteen Oes.* Pieta. Lake and gold scroll ground.

40. Book of Hours (Sarum Use). Laing 16.

Latin, vellum, $7\frac{5}{8}'' \times 5\frac{1}{2}''$, ff. 181, 20 lines to a page. Cent. xv (second half), English (but with French illumination). *Binding*: Modern blue morocco.

2 f. text [*me*]*moriam harum*

Collation. a^6, b^8, c^4 (+2 blank leaves of paper), d^8 (+2 paper leaves), e^8—h^8 (+1 paper leaf), i^8—y^8, z^6, A^5 (leaves misplaced) =181.

Contents:

Kalendar	f. 1
Fifteen Oes	7
Memoriae (2 ff. missing)	14
Hours of the Virgin (Use of Sarum), with Hours of the Cross and Hours of the Compassion of the Virgin combined	27
Salve Regina, farced with rhyming verses	77 *v*
O intemerata	81
Obsecro te Domina	82 *v*
Stabat Mater (17th century)	85
Seven Joys of the Virgin. Virgo templum	86
Prayer on the Five Wounds, etc.	89
Prayer of Bede on the Seven Words	93
Ave mundi spes (imperfect at the beginning)	95
Prayers at Mass	96 *v*

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Penitential Psalms 98
Gradual Psalms 105
Litany 111
Service of the Dead 118
Commendation of Souls 147
Psalms of the Passion 159
S. Jerome's Psalter 169
Gaude flore virginali (order of folios should be 178, 180, 179, 181) . 180 *v*
Gaude virgo mater Christi 179

Provenance. This is an English book, probably written for use in the diocese of Lincoln, but the illumination is French, and possibly the hand also.

Kalendar. The Lincoln connection is to be inferred from the feast of S. Hugh (17 Nov.) being in red and having its Octave noted, and also from the Translation of S. Hugh on 6 Oct. SS. Guthlac (11 Ap.), Ossitha (7 Oct.), and Pelagia (8 Oct.) are also consistent with Lincoln connection. S. Paulinus (10 Oct.) belongs to York, and does not occur usually in Lincoln books, and, taken with the rest, which include other names found at York, suggests the extreme north of the diocese. The Kalendar also contains a foreign element, *e.g.* S. Gertrude (17 March), S. John Hermit (19 March), S. Willibrord (7 Nov.). Although S. David, the Visitation, Transfiguration, the Holy Name, and S. Winifred are absent, S. Chad (2 Mar.), Trans. S. Etheldreda (17 Oct.), and S. Frideswide (19 Oct.) are present. S. Valentine, Bp., is specified. The entry 'Edwardi virginis' (18 March), though indicating S. Edward the Confessor, is probably for S. Edward, K. and M., whose Translation is on this day. 'Balbini Episcopi' (31 Mar.) seems to be a mistake for 'Balbine virginis.' 'Johannis ante portam latinam' (13 May), the Octave day, is perhaps a mistake. This day was kept with an Octave at Meissen and Schwerin. S. Leufrid (21 June) occurs at Durham, Exeter, Winchester, and York; S. Grimbald, Abbot of Winchester (7 July), at Exeter, Winchester, and York. S. Margaret Virgin on 13 July instead of on 20 July is common in German rites, but not elsewhere. S. Filibert, Abbot of Jumièges (20 Aug.), occurs at Winchester, S. Albans, Sherborne, and in France; S. Evurtius, Bp. of Orleans (7 Sept.), occurs at Exeter and York. S. Mellonus, Bp. of Rouen (22 Oct.), is chiefly in French books. S. Germanus, Bp. of Capua (30 Oct.), is found at Exeter, Worcester, and York.[1]

The erasure from the Kalendar of the name of S. Thomas of Canterbury and of his Memoria from Lauds shows that the book was in England in the early part of the 16th century. The pencil additions, which include the names of S. Donan and S. Giles, show Scottish connections, but are by quite a modern hand. There is one record of a marriage on 20 April, A.D. 1559 *hora x Crystofar Ken and ladye E. Belwyth ma.* Certain additions have been

[1] For these notes on the Kalendar of this MS. I am indebted to Mr. F. C. Eeles.

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inserted on paper slips apparently in the 17th or 18th century, the headings of which are in French. The same hand has inserted the Stabat Mater and reinserted S. Thomas of Canterbury in the Kalendar, and may possibly be the owner of the initials 'A. G.' on f. 1.

Writing and Illumination. The illumination is certainly by a French hand, and possibly the script also. It may have been executed by a Frenchman in England or in France for an English owner. The hand is Gothic of a good type. The ornament consists of initials, borders, and miniatures within initials. Verse initials are alternately blue and gold, with very fine red and blue penwork. Psalm and Collect initials are interesting, the letters being burnished gold on square grounds of blue and lake, their centres filled with fine pen drawings of human heads, flowers, birds, etc., in gold on a dark lake ground. Initials of sections occupy six lines, and are either historiated or floriated in blue, lake, and green on a gold ground. In addition the sections are marked by complete borders of feathery branch work, combined with acanthus foliage, animals, birds, or wild flowers in natural colours.

Miniatures:

These are either in roundels enclosed by plain gold bands, illustrating the Kalendar, or within initials. The Kalendar illustrations are as follows:

January. Man warming himself at fire in room with latticed windows.
February. Pruning trees.
March. ,, ,, [?]
April. Man bearing green branch.
May and *June* missing.
July. Corn harvest.
August. Threshing with flail.
September. Treading grapes.
October. Sowing.
November. Feeding swine with acorns.
December. Killing pig.

Historiated Initials:

1. Fol. 40 *v.* *Memoriae at Lauds. The Holy Spirit.* On a scarlet ground, the Dove rayed, with cross-nimbus in which are two nails.
2. Fol. 41. *S. Michael.* The saint, scarlet-winged, in armour, stands upon a dragon, transfixing it with sword.
3. Fol. 41. *The Holy Cross.* Crucifixion.
4. Fol. 42. *SS. Peter and Paul.* Two saints with sword and keys.

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5. Fol. 42 *v.* *S. Andrew.* Saint with cross and book.

6. Fol. 43. *S. Laurence.* Vested as a deacon in alb, amice with blue apparel, dalmatic with short sleeves and narrow gold orphrey and scarlet maniple shown by mistake on *R.* instead of *L.* wrist. He carries a book of the Gospels in his *R.* hand, a gridiron in his *L.*

7. Fol. 43 *v.* *S. Stephen.* Vested exactly as above, with three stones in his hand.

8. Fol. 44. *S. Nicholas.* Vested as a bishop in alb, red, close-sleeved dalmatic, blue cope embroidered with gold, no orphrey, with gold morse and white mitre, a crosier in his *L.* hand, his *R.* hand blessing the three children.

9. Fol. 45 *v.* *All Saints.* Ten nimbed saints, one with papal tiara.

10. Fol. 46. *Pro Pace.* Interior of a church, showing an altar with the figure of a layman (possibly the owner) kneeling near the north side. The altar is vested in a red frontal embroidered with gold and a green frontlet from which hang two short apparels, one near each end of the altar. The mensa is covered with a linen cloth. A blue panel, the exact length of the altar, and about the same height, powdered with gold stars within a gold line running round the edge and possibly representing an embroidered textile upper frontal, takes the place of the reredos. Red riddels or curtains hang close to each end of the altar from brass rods projecting one at either side of the reredos. Standing on the altar immediately in front of the reredos is a large crucifix, which rises not only above the reredos but above two small windows in the east wall behind, being, like the figure of the layman in the foreground, entirely out of proportion to the altar. Both figures were presumably drawn of large size to enable the artist to show them in sufficient detail in a small miniature. The altar stands on a wooden footpace, on which rests the layman's hat.

11. Fol. 46 *v.* *Matins of the Cross.* The betrayal.

12. Fol. 51 *v.* *Prime of the Cross.* Christ before Pilate.

13. Fol. 59. *Sext of the Cross.* Christ bearing the cross.

14. Fol. 63. *None of the Cross.* Crucifixion.

15. Fol. 68 *v.* *Vespers of the Cross.* The descent from the cross.

16. Fol. 74. *Compline of the Cross.* The entombment.

17. Fol. 89 *v.* *Ad Crucem Christi.* Three empty crosses on a green mound.

18. Fol. 90. *Ad Caput Christi.* Head and shoulders of Christ with crown of thorns and cross-nimbus.

19-23. Fol. 90 onwards. *Prayers to the Five Wounds.* Initials containing the hands, the Five Wounds, and the feet of Christ.

24. Fol. 180 *v.* *Gaude Flore Virginali.* Virgin and Child.

[The miniature for Terce of the Cross is missing.]

41. Book of Hours (Sarum Use). Laing 23.

Latin, vellum, $7\frac{7}{8}'' \times 5\frac{3}{8}''$, ff. 85, 22 lines to a page. Cent. xv, English. *Binding*: Modern, stamped 'D. L.' (David Laing).

2 f. text *[de]licta quis*

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Collation. a^{12}, b^{5} (wants 1, 3, 4), c^{7} (wants 5), d^{6} (wants 2 and 4), e^{10}, f^{7} (wants 1), g^{6} (wants 7 and 8), h^{8}—l^{8}=85.

Contents :

Kalendar with Astronomical Tables	f. 1
Hours of the Virgin. Use of Sarum. (Wants beginning and end of Matins, beginning of Lauds, beginning of Prime, 1 folio of Evensong, beginning of Compline)	13
Penitential Psalms	29 *v*
Litany	36
Service of the Dead. (Wants folio 1 and other two folios)	41
Commendation of Souls	57 *v*
Fifteen Oes	65 *v*
Psalms of the Passion	70
S. Jerome's Psalter. (Dedicatory prayer masculine)	73 *v*
Prayer of Bede on the Seven Words	82
O intemerata	83
Prayers to Angels and Archangels . . . Apostles, Martyrs, Confessors, Virgins (some of the rubrics illegible)	84 *v*

Provenance. Originally this seems to have been a regular Sarum Horae written for a masculine owner. Neither Kalendar nor Litany are really distinctive, but additions to the Kalendar prove that it went to Yorkshire very early, and the entry on 8 April of the marriage of John, son of Sir Brian Roucliffe of Cowthorp, Yorks, and Margaret, granddaughter of Sir William Plomptoun,[1] shows that it probably belonged to the Roucliffe family.

The additions in question are all by one 15th century hand, and are as follows :

8 April. Matrimonium factum fuit inter Johannem filium Briani Rouclyff et Margaretam filiam Willelmi filii Plomptoun militis apud Colthorpe A.D. 1644 et Regis E. iiii^{u} quarto, littera dominicalis G.; 8 June. Sci Willelmi Eboraci Arch.; 17 June. Sci Botulphi abbatis. Eclipsis universalis A.D. 1433; 17 Oct. Sancte Etheldrede Virginis non Martyris; 19 Oct. Sancte Frideswide Virginis non Martyris.

On f. 54 there is further evidence of Yorkshire connection in the name *Richard Banke of Wsixlye Yorke* (16th century).

On the fly-leaf is a long, almost illegible, inscription and two names, *Thomas Hall* and *Ralp Hall*, referring apparently to later owners.

The acquisition of the volume by W. H. Black, Antiquary

[1] See *Dict. Nat. Biog.*

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and Assistant Keeper of the Record Office, is noted, *Codicibus suis addidit W. H. Black, 4 September* 1830, and Laing enters the record of its purchase by himself at Mr. Black's sale, London, July 1873. It is described in the Sale Catalogue,[1] and noted as having been bought by 'Saunders' (for Laing) for £2.

Writing and Illumination. The script is Gothic of a fair type. The ornamentation consists of the usual blue and red pen-work initials, larger initials in burnished gold on blue and lake grounds, and complete or partial borders consisting of two bands of gold and colour surrounded by feathery branch work. Many of these are missing.

42. D. b. III. 17.

Book of Hours (Hours of the Virgin and of S. Ninian).

Latin, vellum, $7\frac{1}{2}'' \times 5\frac{3}{8}''$, ff. 143, 16 lines to a page. Cent. xv, probably Scottish. *Binding*: Brown calf, *c.* 1692.

2 f. text *et facie.*

Collation. a^6, b^8, c^9 (+1), d^8, e^7 (1 cut out), f^9 (+6), g^9 (+7), h^6 (1 and 2 cut out), i^9 (+5), k^4 (+1 and 4), l^4 (+1 and 4), m^8, n^{10} (properly a gathering of 8, but with 3 ff. added between 1 and 2 and 4 cut out), o^9 (+4), p^8, q^4, r^7, s^{10} (+4 and 5), t^8=143.

Contents:

Kalendar	f. 1
Fifteen Oes	7
Hours of the Virgin 'Secundum Usum Anglie.' (S. Ninian and S. Bride have been added to the Memoriae at Lauds)	16
Prayer. D. J. C. fili Dei vivi miserere mei Beatricis (inserted)	62
Salve Virgo and Salve Regina combined	63
Prose of the Virgin. Ave gloriosa virginum regina (inserted)	67
Obsecro te	68
Prose. Gaude cui Symeon senex prophetavit (inserted)	71
Suffrage of S. Appollonia (inserted)	71 *v*
Hours of S. Ninian	73
Prayers. Domine Deus omnipotens . . . Da michi famule tue	

[1] Sale Catalogue of W. H. Black. Sotheby, London, July 1873. No. 279, B.M. S.-C.S. 691 (2).

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Victoria; Domine Jhesu Christe fili Dei vivi qui pendens in cruce (inserted) . . . . . 75 *v*
Suffrage of S. Peter and Prose. Crux bona crux digna (inserted) . 76
Prayer of Bede on the Seven Words 77
Penitential Psalms 80
Gradual Psalms 91
Litany . . . . . 93 *v*
Service of the Dead 102
Rubric to prayer, in Scots verse (see below) . . . . 128 *v*
Commendation of Souls 130

Provenance. The general appearance of this book, the kind and quality of the illumination, together with the occurrence of the unusual *Hours of S. Ninian*, suggest that it is a Scottish book. Rev. E. S. Dewick possesses a Book of Hours containing the same Service of S. Ninian, the only variation being in the Collect.[1] His MS. has *Deus qui populos pictorum*, which occurs also in the Arbuthnott Missal. The present MS. has *D. J. C. filii dei vivi qui beato niniano praedilecto confessori tuo.* The Aberdeen Breviary has a variation of the former, beginning, *Deus qui hodiernam diem beati niniani.*

The insertions (noted as they occur in the Contents) are by various Scottish hands, the most interesting being a vernacular rubric or indulgence for a special prayer not included. It occurs on f. 128 *v*, and reads as follows:

Quhasaev[er] otherys þis orisoun
Ilk day with gud devocioun
Our lady sal nocht thoyle him dee
Wnstre wyn weil wyt ȝee
In Aragon it prowit sa
A clerk to dede was ordanit to ga
þai ordanit to strik of his hed
þe clerk he deit nocht in þat stede
Perfyte and haly of his gilte
He was confessit as our lady wylte
þis myracle apnit i^m cc^o iiii^ty and nyne
In Aragowne na lange syne.

The Kalendar is written by quite a different hand from the rest of the MS., and indeed seems likely to be from another book

[1] See article by Rev. E. S. Dewick, M.A., F.S.A., 'On a MS. Book of Hours, written in France for the Use of a Scottish Lady.' *Transactions of the S. Paul's Ecclesiological Society*, vol. vii, part 3.

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altogether. It contains comparatively few names, but seems to be connected with Rochester. This is to be inferred from the entries on 10 June, *S. Ythamari Epi* (red), and 10 Oct., *S. Paulini Epi* (red). S. Ythamar was bishop of Rochester and S. Paulinus of Rochester and York. There are three feasts of S. Cuthbert—13 Feb., *Cuthberti Epi* (red), an unusual date; 20 March, *Cuthberti Epi et Conf.* (red); 4 Sept., *Translacio Cuberti.* The Litany is not significant.

The book does not seem to have been written for a woman, but two special prayers are inserted, both in late 15th century hands, one on f. 62, for a lady called *Beatrice*, another on f. 75 *v*, for *famula tua Victoria.*

On the fly-leaf at the beginning can just be deciphered *Iste liber pertinet Johannis Thompson* [. . .] (16th century). On the same leaf is the table of *Festis and fastin days commandit be the Kirk* from January to September, apparently added in the 17th century, by the same hand which inserts explanatory titles to the pictures.

The MS. was presented to the Library in 1670 by George Purves (entered in the book of donations as divinity student). He afterwards became minister of Glencorse.[1]

Writing and Illumination. A Gothic hand, with laterally compressed letters. The illumination consists of *Verse initials*—alternately blue and red and gold and black filigree; *Psalm initials*—two line, burnished gold on grounds of blue and lake; *Sectional initials*—five line, floriated in blue, lake, vermilion, and green, on grounds of burnished gold and colour, combined with full borders; *Line-endings*—blue and gold scroll; *Borders*—surrounding the miniatures and enclosing the first page of each section. These last seem to be imitations both of French and English work of the 15th century. The broad bands of conventional foliage or pleated spiral design are English in type, while the feathery branch work of gold ivy-leaf or roundel combined with flowers and fruit seem as typically French. None of the work is of the best quality, and it resembles the hybrid work of Scottish books of the period.

[1] See Scott, *Fasti Ecclesiae Scoticanae.* New edition [1915], vol. i, p. 321.

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Miniatures:

1. Fol. 15 *v.* *Matins.* Annunciation. Under a canopy the Virgin kneels by desk, Gabriel kneels facing her *L.* with scroll *Ave . . . tecum*, a lily pot between them, head and shoulders of Deity, nimbed and rayed, with orb, in blue cloud above. Lake and gold chequer ground, floor of scarlet tiles.

2. Fol. 44 *v.* *Terce.* Same background. Angel and shepherds. Three shepherds feed their sheep on a green oasis among sandy hills, flying angels seen against red and gold chequer ground, with scroll *Gloria . . . Deo* above.

3. Fol. 54 *v.* *Evensong.* Presentation. Apsidal building. Virgin, followed by Anastasia with doves, presents the Child, naked, cross-nimbed, to the high priest behind the altar. A second priest is with him. The altar has a red frontal with two small gold apparels, and is covered by a white linen cloth which comes a few inches over the edge. An outline cross is embroidered in the middle. No attempt is made to represent Christian vestments, and the adaptation to circular form is an attempt to represent an altar of the old covenant.

4. Fol. 62 *v.* *Salve Virgo.* Virgin and Child, throned on a pink stone wall in a flowery meadow, three winged angels, two of whom present golden chalices, kneeling. One angel is represented in a scarlet garment with openings at the side like a bishop's chimere, through which the arms project, vested in the close white sleeves of a rochet or alb. The Virgin is crowned, the Child cross-nimbed, and a halo of starry rays surrounds their heads. Scarlet background.

5. Fol. 67 *v.* *Obsecro te.* Descent from the cross. Lake and gold chequer ground. Virgin seated on a scarlet cushion at the foot of the cross, Christ upon her knees. S. John supports His head, and a winged angel is seen behind. The Virgin's feet are upon the rainbow and the orb.

6. Fol. 72 *v.* *Hours of S. Ninian.*[1] Lake and gold chequer ground. S. Ninian vested as a bishop, in amice with blue apparel, full alb, red dalmatic, blue chasuble lined with green, with a thin gold-shaped orphrey and a high, pointed mitre. In his *R.* hand he holds a large book with clasps, the back being in his hand, the fore-edge uppermost. The hand is fettered with a massive chain of ten links. In his *L.* hand he holds a gold crosier with a small knop, from which rises an exceptionally large head, which divides, after the first turn, into two volutes, the one curved to the *R.* within the circle of the head, the other to the *L.* outside it. The head is crocketed. On the saint's *R.* kneels a layman in a blue robe with a large black purse hanging from his girdle, and on his *R.* shoulder a small red hat to which is attached a long red scarf or liripipe, the longer end of which rests on the ground. On his *L.* the kneeling figure of a winged angel holds up an object like a golden chalice.

7. Fol. 76 *v.* *Prayer of Bede.* Same background. Image of Pity. Our Lord rising from the empty tomb but represented as undergoing His Passion, supported by angels and surrounded by all the instruments of the Passion.

8. Fol. 79 *v.* *Penitential Psalms.* Judgment. Same background. Our Lord in glory, throned on rainbow, wearing a green robe, showing the five wounds, and with a rayed nimbus, His feet resting on the orb. A seraph with a trumpet is represented on either side, bearing the scrolls *Surgite vos mortui* and *Venite ad judicium.* The Virgin and S. John kneel on either side below, and four figures are seen rising from graves.

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[1] Cf. Picture of S. Ninian in Mr. Dewick's MS., reproduced in *Transactions of S. Paul's Ecclesiological Society*, vol. vii, pt. 3.

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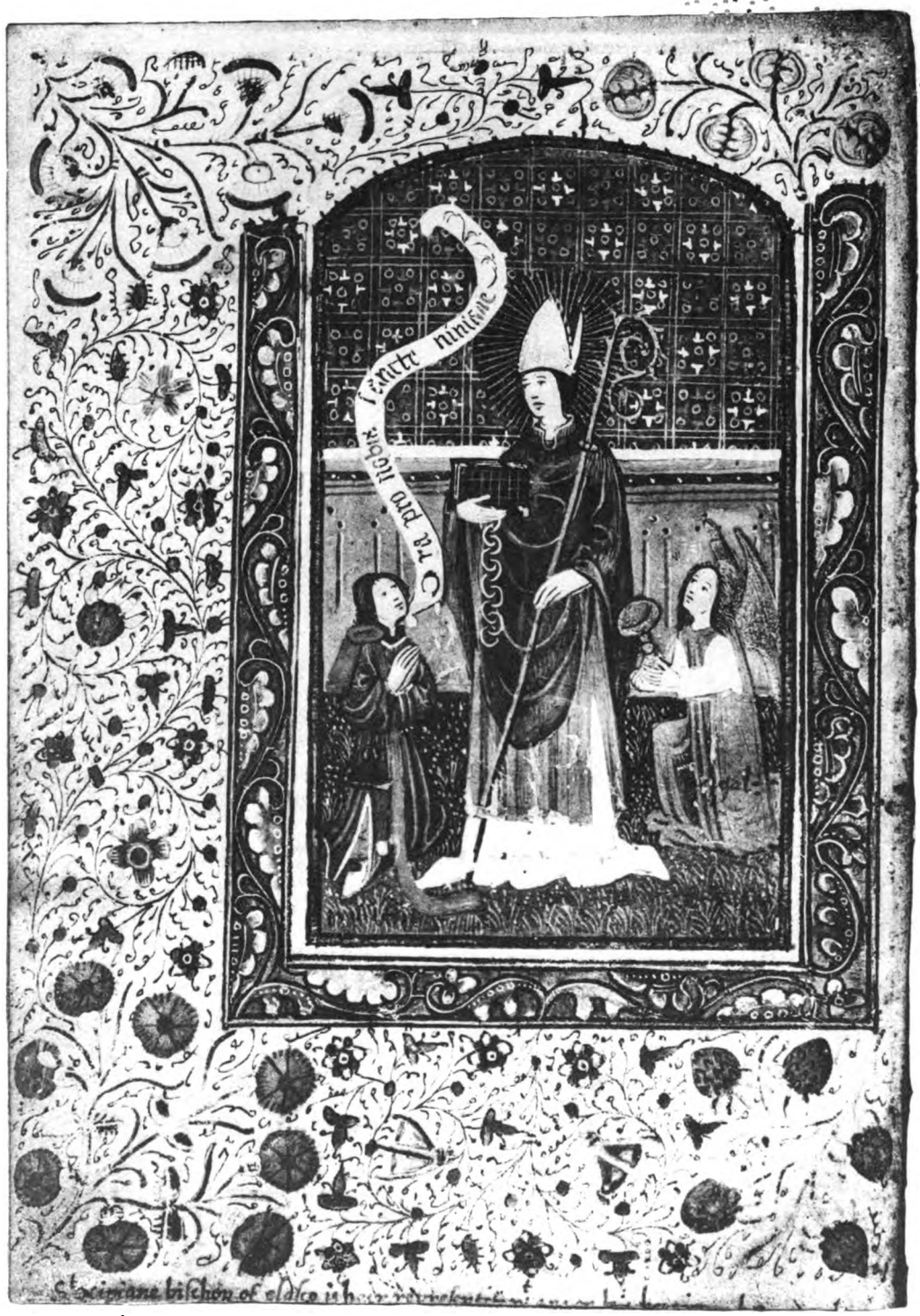
Pl. X



MS. 42, No. 6

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ISRAELI ARCHIVES

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9. Fol. 90 *v*. *Gradual Psalms.* Same background. Virgin, nimbed, ascends the steps of the temple reading. Joachim and Anna follow her at a distance. The temple is represented as a conventional church, built of ashlar masonry, with plain square-headed windows, a low-pitched roof, with a small cross in the gable and a deep buttress at one side. The gable end is almost entirely occupied by a large plain elliptical-headed doorway, through which can be seen part of an altar, vested in a pink frontal with a short golden apparel near one side, hanging from beneath the linen cloth which slightly overhangs the edge, occupying about the space of a frontlet. A green riddel curtain hangs from a rod at the north end of the altar.

10. Fol. 101 *v*. *Service of the Dead.* The centre of the picture is occupied by the coffin, which is covered by a blue herse-cloth, powdered with a conventional ornament which may be intended for flowers or stars. It has a long white fringe and a small white cross on the top in the middle. Around it are four lighted candles of twisted yellow wax in brass candlesticks, the only one fully shown having iron tripod feet. In the foreground two mourners in black cloaks, hoods, and veils are seated on a bench which is covered with a green cloth. In the background to the *R.* is a large wooden desk, over the middle of which is loosely thrown a plain pink desk-cloth. A large choir book is open on the desk, and three clerks, in surplices or albs and copes, are represented as singing the service from it. The copes are pink, green, and blue respectively. They have no orphreys, are made of thin material, which hangs in large folds, are fastened by small gold morses, and have large hoods which extend from the morses round the shoulders behind. The form of the copes is that of the black choir cope (' cappa nigra '), rather than of the rich silk cope (' cappa serica '), of the period. Or they may be described as being like the copes shown in 13th century illuminations. The rest of the background on the *L.* side is occupied by an altar, vested in a red frontal, powdered with gold spots, having two gold orphreys or apparels hanging from beneath the linen cloth which falls over the edge of the altar in front to about the same depth as the frontlet, and is embroidered with a somewhat large outline cross with a short stem, shown in the centre of the mensa. Behind the altar rises a low reredos, taking the form of a ' table ' or picture within a rectangular frame and containing small gold figures of saints. From each end of the reredos projects a brass rod turned up at the end, from which a green riddel curtain is suspended by laced cords.

11. Fol. 129 *v*. *Commendation of Souls.* Same background. In the centre of the picture two angels, represented as winged half-length figures, bear up a sheet by the four corners, containing three souls, who are represented as young, sexless beings. Above, in the heaven, the Deity is seen in a blue cloud of cherubim.

43. Book of Hours (Use of Sarum). D. b. IV. 1.

Latin, vellum, $7\frac{7}{8}'' \times 5\frac{3}{8}''$, ff. 151, 20 lines to a page. Cent. xv (*c.* 1500), executed in France for a Scottish owner. *Binding:* Modern.

2 f. text *vocatur sterilis*

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Collation. a^{12}, b^{7} (wants 1), c^{8}, d^{8}, e^{7} (wants 6), f^{8}, g^{4} (wants 4 ff.), h^{8}, i^{8}, k^{5} (wants 3; and this whole gathering is misplaced: should follow g), l^{7} (wants 1), m^{8}, n^{8}, o^{3}, p^{7} (wants 1), q^{6}, r^{7} (wants 5), s^{8}, t^{7} (wants 1), v^{8}, x^{7} (wants 6) = 151.

Contents:

Kalendar	f. 1
Sequences of the Gospels (wants 1 f.)	13
Obsecro te (masculine)	16
O intemerata (masculine)	18 *v*
Seven Joys of the Virgin (on earth). Virgo templum	22
Seven Joys of the Virgin (in Paradise). Gaude flore virginali	25 *v*
Prayer of S. Bernard on the Virgin. Memento obsecro dulcis mater	27
Hours of the Virgin (Use of Sarum), with Hours of the Cross combined (one f. missing from the Memoriae at Lauds, several from Sext, None, and Compline; ff. 71-75 should follow f. 54)	28
Penitential Psalms	55
Gradual Psalms (Psalms cxxvii, cxxviii, cxxix omitted)	62
Litany	63 *v*
Service of the Dead (f. 1 missing)	76
Commendation of Souls (incomplete)	94
Fifteen Oes (f. 1 missing)	102
Psalms of the Passion. Deus Deus meus	107 *v*
Prayer. Domine Deus omnipotens, creator celi et terre	112 *v*
Prayer of S. Augustine. Dulcissime Domine Jhesu Christe	114
Prayer of S. Gregory. O Domine Jhesu Christe	117
Memoria of the Holy Face	125 *v*
Prayers for use during Mass	126
S. Jerome's Psalter (f. 1 missing). (Dedicatory prayer masculine)	130
Memoriae, including SS. Adrian, Ninian, Thomas of Canterbury	141 *v*

Provenance. External evidence shows the MS. to be of North French execution, possibly from Rouen or neighbourhood, but its contents, notably Kalendar, Litany, and Memoriae, are fundamentally English with strong French influences, and the Kalendar has a number of Scottish names. The Hours are according to the Sarum Use. One may conclude that the book was executed in France for a Scottish owner. It was bound and presented to the library by George Mosman, Stationer, 16 July 1692.

Kalendar. This is interesting as showing clearly English, French, and Scottish connections, but the arbitrary arrangement of the colouring (alternate blue and red) destroys some of the significance of the names. The Scottish saints commemorated are: 9 Jan., S. Felan [Fillan]; 13 Jan., S. Kentigern; 5 March, S. Baldred; 17 March, S. Patrick; 24 March, S. Dongard; 31 August, Trans. S. Ninian; 16 Sept., S. Ninian. The English names include the ordinary Sarum

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saints in gold, and S. Oswald, Bp. of Worcester and Archbp. of York, S. Wulfram [Worcester], and S. Wilfrid, Archbp. of York. The French names are mainly connected with N. France, especially with Angers.

The *Litany* shows only English and French influences. There are no names of Scottish saints.

The *Memoriae* include S. Thomas of Canterbury (twice), and a rubric for S. Ninian, though the Service itself is missing.

Writing and Illumination. The script is Gothic, good and uniform. The ornament consists of illuminated initials, line-endings, borders, and miniatures. Verse initials are dull gold on square grounds of blue or red with gold penwork. Psalm initials are greyish white on dull gold grounds with a single flower in the centre. Sectional initials are larger, but of the same type. The line-endings are composed of plain bands of blue and red with gold line tracery. Each page has a partial border down the outer margin, consisting of flowers and fruit in natural colours and acanthus foliage in blue and gold, arranged occasionally in geometrical designs with flat gold background. Where there is a miniature, large or small, there is always a full border similarly executed, but with birds, animals, and grotesques occasionally introduced, and sometimes conventional acanthus foliage in greyish white.

Miniatures:

January. (*a*) Man feasting at a table. (*b*) Aquarius pouring from two pitchers.

February. (*a*) Man sitting by a fire, servant bringing a bundle of wood. (*b*) Pisces, in stream.

March. (*a*) Two men pruning vines. (*b*) Aries, starry background.

April. (*a*) Young man and maiden in walled garden pulling flowers. (*b*) Taurus, against red and gold scroll ground.

May. (*a*) Young man and maiden riding. (*b*) Gemini.

June. (*a*) Hay harvest, man with scythe, woman with rake. (*b*) Cancer, against red and gold scroll ground.

July. (*a*) Corn harvest, reaper and binder. (*b*) Leo, against red and gold scroll ground.

August. (*a*) Threshing with flail. (*b*) Virgo, maiden with flowers.

September. (*a*) Treading grapes. (*b*) Libra, maiden with scales.

October. (*a*) Sowing. (*b*) Scorpio, against red and gold scroll ground.

November. (*a*) Man feeding swine, maiden with distaff. (*b*) Sagittarius, centaur with bow.

December. (*a*) Killing a pig, three figures. (*b*) Capricornus, springing up hillside.

1-3. Fol. 13. *Sequences.* Picture of S. John missing. Pictures of the other evangelists with their symbols inset in the text.

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4. Fol. 15. *Obsecro te.* Three-quarter-page Pieta with S. John, Mary Magdalene and two other Maries. Cross with landscape and city in the distance behind.

5. Fol. 18 *v.* *O intemerata.* Inset in text. Half-length Virgin nourishing Child.

6. Fol. 22. *Virgo templum.* Virgin and Child enthroned. Winged angels with harp and lute kneeling on either side.

7. Fol. 25 *v.* *Gaude flore virginali.* Coronation of the Virgin. Virgin and Child in gold mandorla against azure sky with stars, crowned by two flying angels.

8. Fol. 28. *Matins. B.V.M.* Annunciation. Within a Gothic-arched chamber Virgin kneels at desk *L.* Gabriel, winged, with scroll, wearing an apparelled amice, alb, and large rich cloth of gold dalmatic with bold pattern, kneels *R.*, a lily pot between them.

9. Fol. 34. *Lauds.* Visitation. Mary and Elizabeth greet one another; two angels in cloth of gold follow the Virgin; hilly landscape, city and lake in distance.

10. Fol. 40. *Memorie at Lauds.* All inset in text. *The Holy Ghost.* Descent of the Dove, nimbed with flame, upon the Virgin and the Twelve in the upper room.

11. Fol. 40 *v.* *Trinity.* The Father, with cross-nimbus of rays, orb and cross in *L.* hand, *R.* hand blessing, seated with the Son, cross-nimbus of rays, bearing the Cross and showing wounds in hands and side; the Dove, with a circular nimbus enclosing a cross, between them.

12. Fol. 41. *S. John Baptist.* The saint, nimbed, bearing the lamb in his arms, in a rocky, hilly region.

13. Fol. 41. *SS. Peter and Paul.* Two saints, nimbed, with their emblems, keys and sword, each carrying a book.

14. Fol. 41 *v.* *S. James.* The saint, nimbed, with staff, satchel, and open book.

15. Fol. 42. *S. Stephen.* Vested as a deacon, in amice with gold apparel, alb, and blue and gold shot dalmatic, stoned by two men.

16. Fol. 42 *v.* *S. Laurence.* Vested similarly, but with red dalmatic, carrying a book of the Gospels in one hand and a gridiron in the other.

17. Fol. 43. *S. Thomas Martyr.* His martyrdom. S. Thomas in amice with gold apparel, alb, and blue chasuble with gold orphrey, stands on a wooden footpace in front of an altar which has a plain grey front, apparently without a frontal, but with a deep scarlet frontlet embroidered with gold. The mensa is covered with a fair linen cloth which hangs down over the south end of the altar. On the middle is spread the corporal, and upon it stands the chalice, in front of which lies the paten. An open book lies on the south side of the altar. Behind the altar is a low reredos consisting of a large panel on which are two images. At each end of the reredos red riddel curtains, powdered with gold spots or stars, hang from rods which are turned up at the ends. A clerk in alb and amice is at the south end of the altar. Two murderers in armour, one cleaving the saint's skull.

18. Fol. 43. *S. George.* Saint in gold and silver armour with red cross, mounted on white charger, attacks dragon with his spear. Princess kneels in the distance beside a lamb grazing, castle in background.

19. Fol. 43 *v.* *S. Nicholas.* Vested as bishop, in amice and alb, red dalmatic, blue cope with gold orphrey, white mitre, holds in his *R.* hand a crosier, while with his *L.* he blesses the three attendant children.

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20. Fol. 44. *S. Mary Magdalene.* Saint bearing her alabaster box of ointment.

21. Fol. 44 *v.* *S. Margaret.* Saint clad in blue and red, holding a gold cross, is represented in the jaws of a green and gold dragon.

22. Fol. 45. *S. Katherine.* Saint crowned, bearing palm branch, wheel behind her, transfixes the Emperor Maximian, who lies prone beside her, through the head with a sword.

23. Fol. 45. *All Saints.* Deity with orb and cross, enthroned, surrounded by a red and blue cloud of cherubim and seraphim. The Virgin and S. John on raised dais at either side. A crowd of saints of every type around, including SS. Peter, Paul, Stephen, Mary Magdalene, Katherine, Barbara; a pope, a cardinal, a soldier, a bishop, etc.

24. Fol. 45 *v.* *Peace.* Deity in triple tiara, nimbed, with jewelled robe, bearing orb and cross; angels on either side.

25. Fol. 45. *Matins of the Cross.* Inset. Crucifixion.

26. Fol. 47. *Prime.* The Nativity. Virgin and S. Joseph adoring the naked babe in a mandorla of rays on the ground. Two gold angels kneel behind, the ox and the ass in manger *L.*, two shepherds looking over wattled enclosure.

27. Fol. 50 *v.* *Terce.* Angel and shepherds. Three shepherds, two with crooks, one with bagpipes, a woman fondling a sheep, a dog, groups of sheep. Gold angel in cloud above with scroll; city, river, and hills in the distance.

[The beginnings of Sext, None, Evensong, and Compline missing.]

28. Fol. 55. *Penitential Psalms.* David praying beside a throne *R.*, his hat and harp on the ground near, Nathan addresses him *L.* Head and shoulders of Deity, cross-nimbed, in the cloud above, bearing orb in *L.* hand, sword, spear, and scourge in *R.*

29. Fol. 94. *Service of the Dead.* The interior of a church, showing Mass for the Dead. In the foreground the coffin, with a pointed top, is covered by a blue herse-cloth powdered with gold flowers and marked with a large gold cross extending its whole length and breadth. At the intersection of the arms of this cross a plain rectangular yellow panel, which may be an additional cloth separate from the herse-cloth, is marked with a cross. Four lighted tapers of yellow wax stand in brass candlesticks, two on either side of the coffin. At the west end of the coffin is a large wooden book desk at which four clerks, in full surplices with narrow sleeves, and embroidered copes with gold orphreys, two of which are red and one blue with a green lining, are singing the service. In the background on the *L.* is the altar. It is without a frontal, and the grey front of the altar is visible, having a plain sunk panel. There is a deep blue frontlet embroidered with gold, but without fringe. On the mensa can be seen the chalice. Behind is a low reredos with the central part raised and a sunk panel carved with a crucifixion and attendant saints. At the south end a blue riddel curtain, powdered with gold spots or stars, is pushed back to make room for the deacon who is standing at the south end of the altar with one arm resting upon it. Before the altar is a wooden footpace, on the middle of which stands the celebrant, and at the north end of which the subdeacon is kneeling facing south. The sacred ministers are vested in amices with gold apparels, albs, and red chasubles, dalmatics and tunicles, which are plain except that the chasuble has a narrow Ψ cross orphrey.

30. Fol. 112 *v.* *Domine Deus Omnipotens.* Trinity. Father, seated with Son upon his knees, naked and showing wounds. The Dove rests on their shoulders.

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31. Fol. 117. *Mass of S. Gregory.* S. Gregory kneels before an altar on which stands the Image of Pity, supported from behind by an angel. The altar is without a frontal, and is of plain grey material, presumably stone, with a moulded plinth, the front and end having single plain sunk panels. There is a deep blue frontlet embroidered with gold without a fringe. The mensa is covered with a linen cloth which hangs about halfway down the end, is not fringed, but appears to be embroidered with plain bands. On the middle of the altar is the corporal on which stands the chalice, and an open book lies on the south side. There is a low reredos with a sunk panel, on which is a series of small carved figures. At each end of the reredos pink riddel curtains powdered with gold rings hang from brass rods turned up at the ends. On the footpace S. Gregory is kneeling, vested in amice with gold apparel, alb, blue dalmatic, pink chasuble lined with green, with narrow Ψ cross orphrey, white tiara with three crowns. Behind him kneel deacon and subdeacon in amices with gold apparels, albs, and plain blue tunicles. Two cardinals are behind them, and the instruments of the Passion are in the background.

32. Fol. 125 *v.* *Memoria of the Holy Face.* S. Veronica with the Holy Face, rayed, on a white cloth.

[Beginning of S. Jerome's Psalter missing.]

33. Fol. 141 *v.* *Rhymed Memoria of S. James.* Saint seated with book, staff, and wallet.

34. Fol. 142 *v.* *S. Christopher.* Saint in midstream with Christ-Child on his shoulders. The Child holds orb in *L.* hand and blesses with *R.* Ferryman on *R.* bank holds lantern.

35. Fol. 144. *S. George.* Saint in gold armour, silver shield with red cross, white charger, smiting a green dragon. The princess kneels behind with lamb beside her. King and queen look down from battlements behind.

36. Fol. 145. *S. Adrian.* Saint in golden armour with blue cloak, red cap, sword, silver anvil in *L.* hand, lion at his feet.

37. Fol. 145 *v.* *Memoria of S. Thomas Martyr.* Same treatment as No. 17 (f. 43), but a larger and finer picture with a little more detail.

38. Fol. 147. *S. Sebastian.* Saint in the act of being bound to a tree, two men shooting at him with arrows.

39. Fol. 148 *v.* *S. Erasmus.* His martyrdom. He lies naked, fastened in a windlass, which is worked by two men, king and three nobles look on; hilly scenery.

[Picture of S. Ninian missing.]

40. Fol. 150. *S. Francis.* Saint in brown robe receiving the stigmata, scarlet-winged, crucified Christ suspended above.

41. Fol. 150 *v.* *S. Barbara.* Saint with palm branch standing beside tower.

[Probably six miniatures at least are missing.]

44. Book of Hours (Use of Sens). D. b. III. 16.

Latin, vellum, 7″×4¾″, ff. 196, 13 lines to a page. Cent. xv (*c.* 1400), French. *Binding*: Modern black morocco, tooled, 'Heures Manuscrit sur Velin.'

2 f. text *quotquot autem*

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Collation. a^{12}, b^4, c^8—i^8, k^6, l^8—A^8, B^6 (3 blank leaves) = 196.

Contents :

Kalendar	f. 1
Sequences of the Gospels	13
In principio erat.	
In illo tempore missus.	
Hours of the Virgin (Use of Sens)	17
Verses of S. Bernard with French rubric (inserted)	77 *v*
Penitential Psalms	79
Litany	94
Hours of the Cross	98 *v*
Hours of the Holy Spirit	102 *v*
Fifteen Joys of the Virgin in French. Douce Dame	107
Seven Requests. Beau Sire Dieu	114
Service of the Dead	119
Inserted Prayers	163 *v*
Anima Christi sanctifica me.	
Domine Jhesu Christi qui hanc sacratissimam carnem.	
Prose of the Virgin. O Domina piissima.	
Prayer. Je te deprie dame saincte Marie (inserted).	
Memoriae. SS. Stephen, Medard, Drochon, Sebastian, Holy Trinity, Assumption, Michael, John Baptist, John Ev., Jerome, Augustine, Angelus, SS. Gregory, Ambrose, Magdalene, All Saints, Peter and Paul, Maturin, Christopher, 11,000 Virgins, Susanna, Katherine (inserted)	167

Provenance. The Use is that of Sens, and the general appearance of the book suggests Parisian illumination, but neither Kalendar nor Litany are distinctive.

The Memoriae, which appear to have been added in a late 15th century hand, include the names of two unusual saints: S. Drochon (died at Sébourg), and S. Maturin, Bp. of Arles (died at Larchant on the borders of Mayenne).

On a fly-leaf at the beginning are some 15th century entries referring to a family of the name of Choillot.

Monseigneur Guillaume Choillot advocat et Damoiselle Denise Girard furent espouses le xxvii jour de Septembre 1545. *Choillot.*

Jehanne Choillot leur fille fust nee le xxiiii jour de Decembre 1548 *veille de Noel a cinqs heures troys quartz du matin. Choillot.*

La dicte Jehanne ma fille fust espousee a notre Michiel Brevot advocat natif de Goude [?] *le mardy cinquiesme de Janvier* 1569.

Du dict Brevot et de ma dicte fille nasquit leur premier enfant

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nomme Guillaume Brevot le mardy troisiesme jour d'Apvril [. . .] *les v^e heures troys quartz du jour* 1571.

La dicte Denise Girard ma femme deceda le mardy vi^e jour de May 1572. *Le dict Monsieur Michiel Brevot mon beau fils deceda le mardy xiii^e jour de Juillet de la dicte annee* 1572. *Dieu leur veulle pardonne leurs peches. Amen.*

The MS. was presented with the Mackay Collection in 1912.

Writing and Illumination. A good Gothic hand, well spaced, and with wide margins. The ornamentation consists of burnished gold initials on blue, lake, and white grounds, rectangular line-endings to correspond, and fourteen miniatures with ivy-leaf borders.

Miniatures :

1. Fol. 17. *Matins.* Annunciation. Fine miniature. Virgin with halo stands to the *L.* under a canopy of scarlet and gold. Head of Deity in cloud of cherubim speaking. S. Gabriel, scarlet-winged with lily rod, kneels before her; fine diapered ground, blue and gold. The initial below has a Virgin and Child. In the corners of the ivy-leaf border are three winged angels, each with a stringed instrument (harp, violin, zither). This border has a piece of fine grisaille work showing a hound coursing a hare.

2. Fol. 30. *Lauds.* Visitation. Red and gold chequer ground. Mary and Elizabeth meet on the top of a pale yellow mountain.

3. Fol. 44. *Prime.* Nativity. Blue and gold scroll ground. Virgin in scarlet bed with curtain, Child cross-nimbed in manger, ox and ass feeding, S. Joseph stirring a posset over a brazier.

4. Fol. 50 *v.* *Terce.* The Angel and the Shepherds. Three shepherds with crooks like hockey-sticks, dog and sheep on a pale yellow conical mountain against blue sky. Angel with scroll.

5. Fol. 55 *v.* *Sext.* Adoration of the Magi. Blue and gold diaper ground. Two kings crowned, one kneeling with crown off, another carrying box; one of the kings points to a star.

6. Fol. 60. *None.* Presentation. Red and gold scroll ground. Simeon takes Child from Virgin, S. Anastasia with the doves, S. Joseph.

7. Fol. 64 *v.* *Vespers.* Flight. Blue and gold diaper ground. Virgin and Child on white ass, Joseph with bundle; hilly road of a pale yellow colour.

8. Fol. 72. *Compline.* Red and gold chequer ground. Virgin and Christ crowned and nimbed, seated together on yellow seat.

9. Fol. 79. *Penitential Psalms.* Red and gold chequer ground. Our Lord in glory, with gold nimbus and cross, the orb in *L.* hand, the *R.* hand raised in blessing, seated on a throne. In the background, one on either side, are two altars, of pale magenta colour, without frontals, the fronts having each a single large sunk panel without ornament. Low reredoses rise behind, panelled and coloured exactly like the front. The altar on the *R.* has a linen cloth with stripes across the end and falling slightly over the edge of the altar in front. About the same

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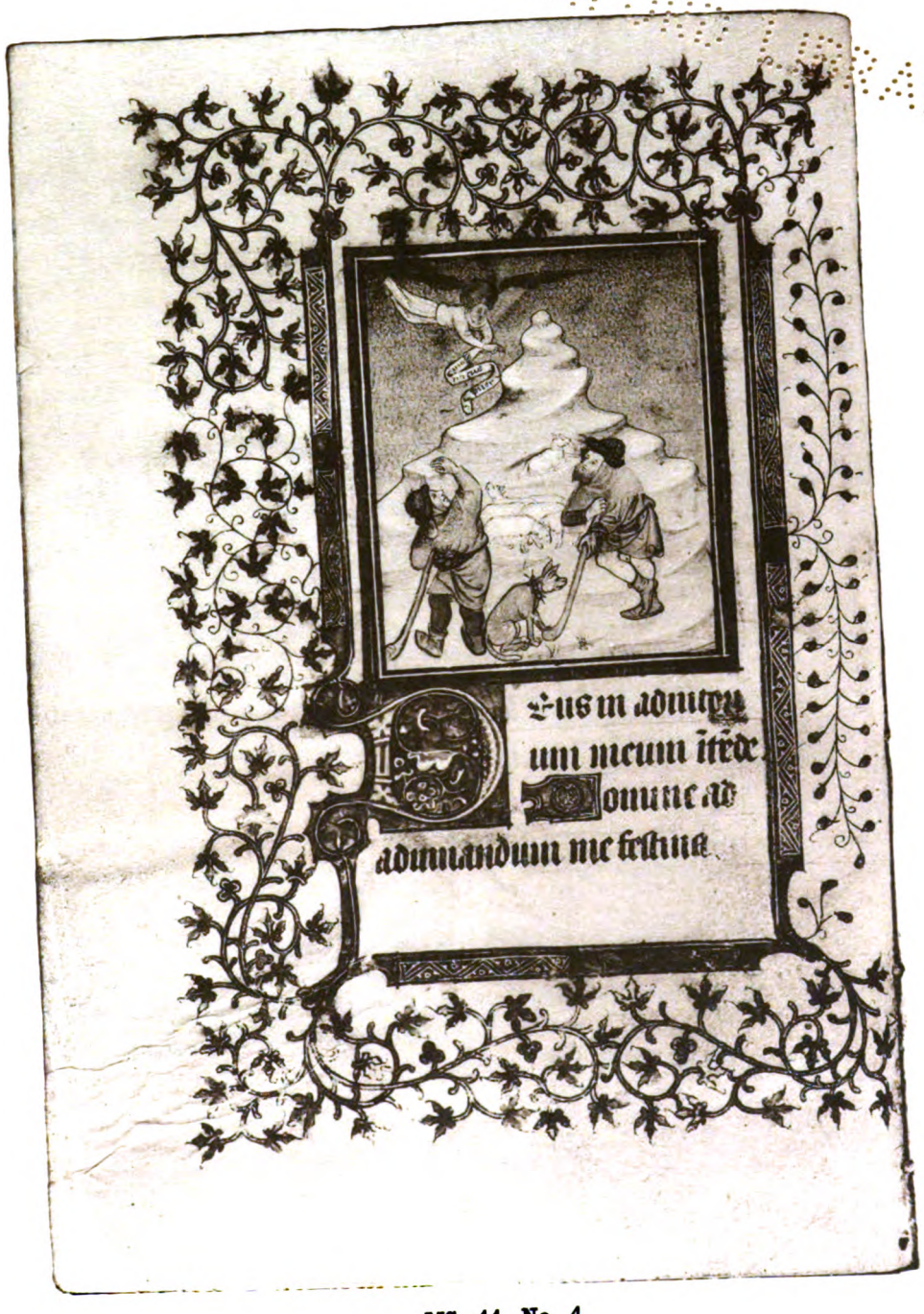

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height as the reredos, and leaning against it, are what seem to be intended for two Tables of the Law, thus indicating that the altar represents the Jewish Church. The altar on the *L.* has a similar linen cloth, but with fringed end and double stripes, upon which stands a large gold chalice with mullet-shaped foot, covered with a folded corporal upon which lies a circular object apparently intended for the Host. This represents the Christian Church.

10. Fol. 90 *v.* *Hours of the Cross.* Crucifixion. Blue and gold chequer.

11. Fol. 102 *v.* *Hours of the Holy Ghost.* Pentecost. Blue and gold diaper ground. The Twelve Apostles with S. Peter and S. Paul in front, a Trinity in the cloud above (Father and Son holding chalice, the Dove between).

12. Fol. 107. *Fifteen Joys.* Virgin and Child. Blue and gold scroll.

13. Fol. 114. *Seven Requests.* Blue and gold scroll ground. Christ throned on rainbow, blue robe, cross-nimbus, showing wounds.

14. Fol. 119. *Service of the Dead.* Blue and gold chequer ground. Coffin in centre with pointed top covered with scarlet herse-cloth embroidered with gold. The ends of the two wooden stools upon which the coffin rests are seen projecting from beneath the herse-cloth, which falls between them in heavy folds. Round the upper part of the herse-cloth at the edge of the coffin lid is a deep red and gold fringe, and a large white cross is attached to the middle of the herse-cloth lying along the ridge of the coffin lid, falling over it at the ends and at the sides, but not reaching to the border of the cloth. This cross appears to be represented as attached to the herse-cloth only for part of its length. Around the coffin stands the unusual number of six brass candlesticks holding short yellow tapers lighted. A brass holy water stock and sprinkler are also standing on the floor. Beyond the coffin a group of three clergy in black copes with gold orphreys are standing singing from a book on a wooden desk. The desk is on a movable arm, adjustable as regards height upon a wooden screw at the top of the stand. One of the clergy is wearing large spectacles. Behind is a group of mourners in black cloaks and hoods.

45. Book of Hours. Laing 15.

Latin, vellum, $6\frac{1}{4}'' \times 5\frac{3}{8}''$, ff. 180, 16 lines to a page. Cent. xv-xvi (after 1499), French (Toul). *Binding*: Modern imitation of original, green velvet, lined with lavender silk, silver-gilt chased clasps (old), finely goffered edges.

2 f. text *deus magnus*

Collation. a^5 (+1), b^4, c^4, d^1 (blank), e^8—t^8, v^4, x^8—B^8, C^2= 180.

Contents:

Kalendar	f. 1
Hours of the Virgin	15
Hours of the Holy Ghost	71

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Hours of the Sacrament 76
Penitential Psalms 81
Litany . . . . . 91 *v*
Sequence, S. John's Gospel. In principio 100
Service of the Dead 103
Prayer of S. Gregory (with French rubric) 139
Obsecro te 141
Prayers to the Trinity—Father, Son, Holy Spirit—Stabat Mater, Ave cujus Conceptio . . . . . 144 *v*
Memoriae 150
Prayers in Latin and French . . . . . 158 *v*
Mon benoit Dieu je croy de cueur
Cire Dieu tout puissant qui par la mort et passion
Domine exaudi orationem meam quia jam cognosco tempus meum prope esse
O bone Jhesu Domine mi agnosco naturam quam fecisti
Pater in manus tuas
Oratio valde devota ante ymaginem crucifixum. Conditor celi et terre
Prayer of S. Anselm. O Bone Jhesu per tuam misericordiam
Prayer found on the sepulchre of the Virgin. Jhesu Crist fils de la divinite, biau dieu ayde moy
Donne moy Jheu Crist de tous maulx abstinence
O vraye recognoissance
Je te prie Jhesu Christ qua ce definement
Prayers of S. Veronica. Ange de Dieu sur moy commis, etc.
Prayer of Bede on the Seven Words (inserted) . . . . 179 *v*

Provenance. Both Kalendar and Litany appear to belong to the diocese of Toul. The Use is unidentified, but may be Toul also.

Kalendar. 19 Ap., Leonis Pape Tullen. Epi.; 23 Ap., *Red*, Gerardi Tullen. Epi.; 11 May, *Red*, Gengulphi M. [Toul]; 14 June, Trans. S. Mansueti [Toul]; 3 Sept., *Red*, Mansueti Prius Epi. Tullen.; 24 Oct., *Red*, Trans. S. Gerardi [Toul]; 23 Oct., Amonis Epi. Tullen.; 24 Oct., Florentini Epi. [Toul]; 27 Oct., Eucharii Epi. [Toul].

Other unusual names: 22 May, Lupi Epi. [Limoges]; 22 June, Paulini Epi. [Nole]; 30 June, Martialis Epi. [Limoges]; 19 Sept., Goerici Epi. [Metz]; 8 Oct., Libarie V. [Ghent].

Litany. Martyrs. Gengulphus [Toul].
Confessors. Esuberius [Exuperius ?], Florentinus, Gerard, Mansuetus, Aper, Amon [all of Toul].
Virgins. Libaria [Ghent], Ursula, Monica, Gertrude, Walburga.

The coat of arms[1] of Anne of Brittany, Queen of France, is inserted into the first border. She married, in 1491, Charles VIII

[1] See Appendix II (3).

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of France, and in 1499 his successor, Louis XII. External evidence suggests that the book must have been written for her after her marriage with Louis XII. It is curious, however, that none of the prayers have feminine forms.

The book seems to have been in the possession of a family named Remiel throughout the 17th century. The inscription on f. 1, *Le septieme Novembre* 1596 *sont les presentes heures venues en partage au Balthasar Remiel Chancellier de Ma* [. . .] *des biens delaissés par feu Jeanne Bertrand sa mere grande, lesquelles le dict Remiel a donné a Barbe Remiel sa fille aisnee pour souvenance de la deffuncte et affin quelle au memoire dicelle en ses praves* [?] *le dict vii^e Novembre an susdict* 1595, *E.* [?] *Remiel,* records the way in which it came into their possession, and the carefully erased notes in the Kalendar record its possession by the Remiels as late as 1682. I have found no information about this family.

Laing records that it was given to him by Robert Mercer, Esq., as a keepsake. The sale entry on the fly-leaf, which contains a not very accurate description of the MS., gives its price as £15, 15s.

Writing and Illumination. The hand is good throughout. The pictures are elaborate and interesting, though rather decadent in type, and the border work shows an extraordinary variety of treatment.

Miniatures:

1. Fol. 15. *Matins.* Annunciation. Under a gold canopy the Virgin kneels beside desk, Gabriel with lily and scroll facing her.
2. Fol. 25. *Lauds.* Visitation. Virgin and Elizabeth salute one another. Landscape background.
3. Fol. 35 *v.* *Prime.* Nativity. The Virgin, S. Joseph, the ox and the ass adore the Babe, who lies naked in a halo, a rosary in his hands.
4. Fol. 43. *Terce.* The Angel and the Shepherds. Three shepherds, one with bagpipes, scarlet-winged angel with scroll, good landscape background.
5. Fol. 48. *Sext.* Adoration of the Magi. Usual picture. One of the kings is black.
6. Fol. 53. *None.* Presentation. Virgin, S. Anastasia with doves, S. Joseph, three other figures, and the high priest Simeon receiving the Child upon the altar.
7. Fol. 57 *v.* *Evensong.* Flight. Usual picture, fine landscape background.
8. Fol. 64 *v.* *Compline.* Coronation of the Virgin.
9. Fol. 71. *Hours of the Holy Ghost.* Pentecost. Virgin enthroned in centre, apostles kneeling on either side, Dove descending.
10. Fol. 76. *Hours of the Holy Sacrament.* The Last Supper.

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11. Fol. 81. *Penitential Psalms.* David crowned in courtyard of castle, playing harp, three small dogs beside him.

12. Fol. 100. *Sequence.* S. John in Patmos, with eagle and scroll, writing.

13. Fol. 103. *Service of the Dead.* Job and his three friends, each with a musical instrument, pipe, zither, etc.

46. Book of Hours (Use of Utrecht). Laing 14.

German, vellum, $5\frac{3}{4}'' \times 4\frac{1}{8}''$, ff. 191, 17 lines to a page. Cent. xv, German (Cologne). *Binding*: Original, oak boards covered stamped leather. In centre a crucifixion with Virgin and S. John and the inscription, *Mihi absit gloriari nisi in Christo*; round about the figure of Christ with halo, repeated, and bearing the inscription, *Ego sum lumen mundi*; the Virgin crowned [?] with inscription, *De fructu ventris*; and other indecipherable stamps. The silver clasps have a three-quarter-length figure on the Cross in relief.

2 f. text, *Sijn alle enden*

Collation. a^{13} (+1), b^{9} (+1), c^{8}—f^{8}, g^{9} (+6), h^{8}—x^{8}, y^{9} (+8), z^{7} (+1, 8 and 9 cut out) = 191.

Contents:

Kalendar (Cologne)	f. 2
Hours of the Virgin (Use of Utrecht)	15
Hours of the Cross	61
Hours of the Holy Spirit	73
Penitential Psalms	96
Litany	107
Prayers before the Sacrament	115 *v*
O ewige grondelose unbegriifliche, unbekannte, unsprechlich Got.	
O here alse engelen glorie.	
Prayer during the Sacrament	118 *v*
Here Got bestedige in mich.	
Memoriae. SS. Peter and Paul, Christopher, George, Anthony, Katherine, Barbara	121
Service of the Dead	127
Prayers for each day in the week. Des Sondages Sprich	173
Prayer of Pope Gregory. O Here Jhesu Christe	181
Memoriae. S. Anna, the Three Kings, S. Erasmus	182
Prayer of S. Bernard with rubric. O lieve Here Jhesu Christe, sanftinvedige lamp Godes	188 *v*
Memoria of S. Ursula and the 11,000 Virgins	191

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Provenance. Both Kalendar and Litany are of Cologne, and Memoriae also.

Kalendar. 30 Jan., Aldegunt V.; 1 March, Swicbertus, Bp. [Cologne and Utrecht]; 16 March, Heribertus, Bp. [Cologne and Utrecht]; 17 March, Geirdruyt V.; 26 March, Lutger, Bp. [Munster]; 3 June, Erasmus, Bp.; 10 June, Maurinus, Abb. [Cologne]; 22 June, Albinus M., 10,000 MM. [Cologne]; 25 June, Lodewich, Bp.; 4 July, Udalricus C. [Augsburg]; 7 July, Willibaldus C. [Eichstadt]; 8 July, Kylian and Companions [Wurzburg]; 9 July, Agilolfus, Bp. and M. [Cologne]; 23 July, the Three Kings *Red*, [Cologne]; 13 Sept., Maternus, Bp. [Treves, Cologne]; 28 Sept., Wenzelaus M.; 10 Oct., Gereon and Companions *Red*, [Cologne]; 21 Oct., the 11,000 Virgins *Red*, [Cologne]; 22 Oct., Cordula V. [Cologne]; Severus, Bp. [Cologne]; 23 Oct., Severinus, Bp. *Red*, [Cologne]; 24 Oct., Evergislus, Bp. [Cologne, Tongres]; 3 Nov., Hupert, Bp. [Siege]; 7 Nov., Willibrordus, Bp.; 12 Nov., Kunibertus, Bp. [Arch. Cologne]; 4 Dec., Anno, Bp. [Goslar, Cologne].

Litany. Apostles. S. Matthias.
The Three Kings.
Martyrs. SS. Pontian, Lambert, George, Albinus, Maurinus, Panthaleon, Gereon and Companions.
Confessors. SS. Severinus, Kunibert, Heribert, Anno, Lutger, Servace, Willibrort, Egidius.
Virgins. Walburch, Geirdruyt, Dorothea, Ursula.

Memoriae. The Three Kings, Erasmus, and Ursula.

The provenance is, therefore, clearly Cologne, most of the important saints of that diocese occurring in both Kalendar and Litany, and again among the Memoriae. The feast of the Three Kings has special prominence throughout.

There is an inscription on f. 1 in a modern hand, *Zum Geburtstag seiner cousine Ottilie geschenkt.* [. . .]

Writing and Illumination. The writing is clear, black, and uniform, and besides coloured capitals and illuminated initials of subsections, each section has, along with a full-page miniature, a large initial on a gold ground elaborately floriated in blue, pink, vermilion, green, magenta, surrounded by a floral border, with conventional foliage, natural flowers, birds, etc., mingled with roundels and scroll work of gold.

Miniatures. The book contains seventeen full-page miniatures, with probably one wanting. These are all rectangular, enclosed within plain bands of colour, and painted upon backgrounds of plain burnished gold. The figures and draperies are good.

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The subjects are as follows :

1. Fol. 1 *v.* *Before Kalendar.* The Holy Face. Head beautifully drawn and shaded.

2. Fol. 14 *v.* *Horae B. V. M.* Annunciation. Virgin kneeling by wooden desk with book and scroll, *Ecce ancilla . . . verbum tuum.* Gabriel, lavender robe, green and pink wings, kneels *L.*, bearing lily rod and scroll, *Ave gratia . . . tecum.* Dove descends on Virgin. Green and pink tiled floor.

3. Fol. 60 *v.* *Horae S. Crucis.* Crucifixion.

4. Fol. 72 *v.* *Horae de S. Spiritu.* Pentecost. Virgin with book, and apostles, all gold nimbed against a blue ground, nimbed Dove descending. Red and orange tiles.

5. Fol. 95 *v.* *Penitential Psalms.* Judgment. Christ in glory, seated on rainbow, pink robe, showing marks of wounds. Virgin and S. John kneeling on clouds at either side, four figures rising from graves, two women and two men.

6. Fol. 120 *v.* *Memoriae.* SS. Peter and Paul. S. Peter, pink and blue robe, with keys and book; S. Paul, green robe, with sword. Red and orange tiles.

7. Fol. 121 *v.* *S. Christopher.* Saint in midstream, pink and green robe, with staff, bearing the Child, whose *R.* hand blesses while his *L.* carries the orb. Peasant with lantern on bank.

8. Fol. 122 *v.* *S. George.* Saint in gold armour bearing white shield with red cross, stands on green fire-breathing dragon and transfixes it. Pink and green tiles.

9. Fol. 123 *v.* *S. Anthony.* Saint in pink and black robe, high hat, bearing staff surmounted by cross, and book. Pink and green tiles.

10. Fol. 124 *v.* *S. Katherine.* Queen in pink robe, bearing sword and wheel. Red and green tiles.

11. Fol. 125 *v.* *S. Barbara.* Saint in blue robe with martyr's palm, tower by her side, stands on grassy hill.

12. Fol. 126 *v.* *Service of the Dead.* The coffin stands on wooden trestles just visible beneath the plain loose blue herse-cloth. Upon its flat top lies what appears to be a wooden processional cross, with staff painted red and head silver. Around it stand four lighted tapers of yellow wax in large brass candlesticks with heavily moulded cups and bases. The heads of two mourners in black hoods are just visible kneeling upon the farther side.

13. Fol. 172 *v.* *Prayers for the Week.* Christ in scarlet robe showing wounds, bearing resurrection banner, steps from tomb.

14. Fol. 180 *v.* *Mass of S. Gregory.* S. Gregory kneels before an altar upon which is standing the Image of Pity. The altar is vested in a plain pale heliotrope frontal which is gathered or pleated at the top, and covers the end as well as the front of the altar. A deep fringe of red, blue, and green goes round the front and end below the edge of the mensa in place of a frontlet. It seems to hang from a narrow gold border attached to the fair linen cloth which only covers the actual surface of the mensa. Below the frontal at the end of the altar a moulded stone plinth is just visible. Before the altar, and of the same length, is a wooden footpace divided into two steps. Upon the mensa is a golden chalice in the middle, a brass candlestick with a lighted candle at each side, and a wooden desk supporting an open book on the *L.* Behind the mensa rises a low reredos, with a single plain panel, the central part of the whole being raised. At the end of the

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Ere du
salt vp
doun my
ne lyppen
ind myn
mont sal
verkun
digen dy
nen loff ot wil denken yn
myn hulpe. Here mir zo helpen
hauste Glorie sy dem vader ind
dem sone ind dem heiligen geiste
ts ut was yn dem begynne ind
nu ind alleweye ind ewelich sonder
ende Amen n der

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YNASELI OMOTAWATZ

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reredos is a green riddel curtain. S. Gregory is kneeling on a scarlet cushion below the footpace, and is vested in alb, unapparelled, amice with short apparel, and pink chasuble with gold Ψ cross orphrey. Behind, an assistant, apparently in a cope, holds the papal tiara, and in the background are the instruments of the Passion.

15. Fol. 183 *v*. *The Three Kings.* Virgin with Child, cruciform nimbus, seated in flowery meadow, three kings with their gifts around her, one kneeling, one black.

16. Fol. 185 *v*. *Erasmus.* Figure is standing in unapparelled alb, amice which seems to be apparelled, plain scarlet dalmatic with gold border, blue cope with gold border and gold quatrefoil morse, white mitre and gloves, holding a crosier to which a short vexillum is attached. In the background is seen a windlass, the instrument of his martyrdom.

17. Fol. 190 *v*. *S. Ursula and her Maidens.* Queen, with spear and palm, shelters under her cloak four maidens. Red and black tiles.

47. Book of Hours. D. b. IV. 3.

Latin and Flemish, vellum, $4\frac{6}{16}'' \times 3\frac{1}{16}''$, ff. 117, 13 lines to a page. Cent. xv, Dutch. *Binding*: Modern red morocco, gold tooling, lined with watered silk, entitled 'Palma Jesu.'

2 f. text *Hora sexta*

Collation. a^5, b^6, c^8—h^8, i^7 (+5), k^7 (+5), l^7 (+5), m^7 (+5), n^8, o^7 (+1), p^8, q^7 (+1)=117.

Contents:

Kalendar	f. 1
Prose on the Canonical Hours. Hora matutina Marie nunciatur	12
Prayer of Pope Gregory on the Five Wounds. Ave dextera manus Christi (with Flemish rubric)	15
Memoria of S. Sebastian	17 *v*
Hours of the Virgin (Use unidentified)	20
Penitential Psalms	97
Litany	109 *v*

Provenance. The Kalendar, Litany, and one Flemish rubric establish a Flemish provenance, and seem to point further to Thérouanne and S. Omer.

Kalendar. 15 Feb., Silvini Epi. [Thérouanne]; 8 March, Humfridi Epi. [Thérouanne]; 25 June, *Red*, Eligii; 16 July, Trans. Bertini [S. Omer]; 20 July, Vulmari Abb. [Samer]; 4 Aug., Walburge V.; 16 Aug., Ostensio Humfridi; 5 Sept., Bertini; 9 Sept., *Red*, Audomari; 2 Oct., Ostensio Maximi; 13 Oct., Severini [Cologne]; 26 Oct., Trans. Amandi; 3 Nov., Vigoris [Bruges]; 6 Nov.,

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Winnoci; 7 Nov., Wildebrordi; 12 Nov., Livini; 27 Nov., *Red*, **Maximi [Abbot of Lerins, Bp. of Riez]**; 11 Dec., Fusciani [Amiens].

Litany. Apostle. Marcial.
Martyrs. Livinus.
Confessors. Maximus, Audomar, Folquin, Silvinus, **Vedastus**, Amandus.

Of later indications of ownership there are several:

1. A book-plate of the Duke of Sussex. The MS., however, does not appear in his Catalogue, ***Bibliotheca Sussexiana***, 1827.

2. Signature on f. 1, *Wm. Pierce, Mayus iv* 1823.

3. Note on fly-leaf, *Presented by Vice-Admiral Sir Ross Donelly, K.C.H.*

Writing and Illumination. Both are very rough. There are burnished gold initials and some attempt at floral borders.

48. HORAE AND PRAYER BOOK. Laing 17.

Latin, vellum, 5″×3¾″, ff. 181, 20 lines to a page. Cent. xv, German (Schleswig). *Binding*: Brown calf, gold tooling.

2 f., ***Celi enarrant***

Collation. a^{14}, b^{7} (wants 1), c^{12}, d^{8}, e^{12}, f^{8}, g^{11} (wants 12), h^{8}, i^{12}, k^{8}, l^{11} (wants 12), m^{10}—s^{10}=181.

Contents:

Kalendar	**f. 1**
Rota and Table of Golden Numbers	11
Tabula pro Intervallo	11 *v*
Tabula festorum mobilium	12
Astronomical Tables	12 *v*
Tabula de Historiis imponendis	13
Hours of the Virgin. Use unidentified (1 f. missing)	15
Penitential Psalms	35 *v*
Litany	41 *v*
Suscipe Domine hos psalmos septem	45 *v*
Service of the Dead	47 *v*
Fifteen Oes of S. Bridget (wants f. 1)	73
Prayer of Bede on the Seven Words	78 *v*
Letania propria et valde bona	80
Prose. O Maria piissima, stella maris clarissima	87
Prayer on entering a cemetery. Avete vos omnes fideles anime quorum corpora.	

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Prayer of S. Bernard. Illumina oculos meos 88
Prayer on going to bed. D. J. C. Sancte Pater . . . quid quod ego indignissimus famulus tuus N. 89
Prayer of S. Augustine. Deus propicius esto michi peccatori . 90
Commendacio valde bona de B. V. M. In manus tuas S. Maria . 91 v
Benedictio. Benedicat me imperialis majestas 92
Prayers before, during, and after Mass . . . . . 92 v
Omnipotens et magne Deus ecce ego misero peccatore ad sacramentum
D. J. C. redemptor mundi
O dulcissime Domine Jhesu amator hominum
O clementissime D. J. C. Rogo te
O benignissime D. J. C. Rogo te
O J. C. clementissime deus qui non vis mortem peccatoris
Salve Salutaris Victima
Domine non sum dignus ut intres sub tectum meum
Ago tibi gracias O Deus omnipotens
Anima Christi sanctifica me
Ave Jhesu Christe verbum patris
O sacrum convivium in quo Christus sumitur
Deus qui nobis sub sacramento mirabili
Ave verum corpus Christi
Ave sacer Christi sanguis
D. J. C. pater sancte in hac sacratissima
O bone Jhesu, O piissime Jhesu
Prayers of Pope John XXII . . . . . 99 v
Pro peccatis venialibus. O eterna et interminabilis vita
Pro peccatis mortalibus. O imperator curie celestis
Pro conservatione in gratia. O radix immortalitatis
Prayers of Pope Gregory on the Five Wounds. Ave dextra manus, etc. . . . . 101 v
Prayers of Pope Gregory. D. J. C. adoro te, etc. 104
Oratio quam misit manu propria exaratam Sixtus Pape IV, Cristierno regi dacie cum esset in urbe A.D. 1474 105
Omnipotens et clementissime deus creator celi et terre
Prayer of Boniface. D. J. C. fili dei vivi 106
Prayer of S. Bernard. O bone Jhesu duo in me agnosco . . 106
Prayer of S. Bernard to the Virgin. O virgo Maria, Virgo regia et via . . . . . 106 v
Three Prayers for grace to die. D. J. C. per agoniam et orationem tuam, etc. 107
Speculum b. Augustini de contemplatione D. N. J. C. Amo te deus meus 108
Prayers before Confession. D. J. C. qui sacramentum confessionis 112
D. J. C. fili dei vivi per quam facta sunt omnia.
Prayers before Mass.
Summe sacerdos et vere pontifex [S. Ambrose] . . . 113
D. J. C. pastor bone, lumen inextinguibile 118
Ave sanctissimum corpus 120
O dulcissime consolatrix vivorum 121

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Da nobis quesumus omnipotens et misericors deus [S. Bonaventura] 123
Orationes Augustini in libro postulationum . . . . . 123 v
Da michi domine lacrimas internas
Suscipe confessionem meam
Peccavi super numerum arene maris
Emendemus in melius quod ignoranter peccavimus
O conscientia culpabilis
D. J. C. fili dei vivi miserere michi misero peccatori
O celestis pater ecce ego indignus recolens
Miserere, miserere, miserere mei domine
O domina mea amantissima
Deus qui de indignis dignos et de immundis mundos
Preparatoria [of the priest vesting] 130
Adjutorium nostrum in nomine domini, etc.
Orationes b. Augustini post Missam . . . . . 139 v
D. J. C. rex eterne glorie salvator mundi
Domine sancte pater omnipotens eterne deus
Gracias tibi ago D. J. C. qui me ad sacerdotale officium
Oratio sacerdotalis post missam. Rex regum dominus dominancium 143
Oratio post missam legenda. O. S. D. qui de gloriosissima virgine
Oratio valde bona ad filium dei. Transfige dulcissime Jhesu medulas anime mee 148
Oratio de Trinitate. Gracias tibi lux mea quia illuminasti me . 149
Prayers to the Virgin. Sancta et perpetua virgo Maria . . 152 v
Sancta Maria mater D. N. J. C.
O intemerata et in eternum benedicta
Ecce ad te confugio virgo nostra salvacio
Ave Maria gracia plena, etc.
In manus tuas Sancta Maria commendam
Oratio bona de Passione 160
D. J. C. fili dei vivi, creator et resuscitator humani generis
Rosarium gloriose semper virginis S. Marie . . . . . 162 v
Ave Maria gracia plena dominus tecum benedicta tu in mulieribus
Prayers of Pope Benedict XII . . . . . 165 v
Pulcer qui circumcidisti Sacrosanctam coronam Christi
Septem Gaudia B. V. M. Gaude beatissima virgo . . . 168
Prayers in Low German apparently for use with Psalter . . 172
Seven Masses to be said in time of difficulty, stress, or heartache . 173
Prayers to S. Anne. Ave Santa Anna 175
Prayer of Confession . . . . . 175 v

Provenance. The book would seem to be North German, from the dialect of the prayers (ff. 172 *et seq.*) and the presence of S. Wilhad and S. Ansgar in Kalendar and Litany. It has also strong Swedish and Danish connections. Possibly it was written for Schleswig.

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Kalendar. 30 Jan., Aldegundis V.; 17 March, Gertrudis V.; 3 June, Erasmi M.; 4 July, Odalrici M.; 8 July, Kiliani M.; 11 July, Ketilli C. [Wiborg]; 29 July, Olavi R. M. *Red*; 23 Oct., Severini Ep. [Cologne]; 30 Oct., Theodgari C. [Jutland]; 8 Nov., Wilhadi C. [Bremen]; 19 Nov., Eliz. Vidue *Red*; 20 Nov., Berwardi C.

Litany. Martyrs. Alexandri, Victoris, Erasmi, Henrici [Upsala].
Confessors. Anscharii [Hamburg and Bremen], Severini, Galle, Allexis.
Virgins. Walburgis, Gertrudis, Helene, Birgitte [Sweden].

The book contains some names of owners. On f. 72 *v* the name apparently of the original owner is written in gold, *Johannes Hartensteen.* On ff. 178 and 181, *Sum liber Gualteri a Schevichaven, Johannes a Schevichaven.* The last may possibly be Johannes Hartensteen himself. All the prayers are for a masculine owner.

Writing and Illumination. The script is very good and uniform. The ornament consists of plain blue and red verse initials, Psalm initials alternately blue, red, or gold, and sectional initials of blue and red filigree.

49. Prayer Book and Book of Hours. Laing 665.

Latin and Italian, vellum, $5\frac{1}{16}'' \times 3\frac{5}{8}''$, ff. 64, 14 and 15 lines to a page. Cent. xv (late), Italian. *Binding*: Modern red morocco, gold tooling, entitled 'Preces Piae.'

2 f. [*Exaudi*]*vit dominus*

Collation. a^{10}, b^8—f^8, g^4, h^{10} (last 4 leaves blank) = 64.

Contents:

Penitential Psalms	f. 1
Litany	12
Prayers. Ave Maria, Pater Noster, Credo, Salve Regina	22 *v*
Sequence, S. John's Gospel. In principio. Confessio. Introibo ad altare Dei; Oratio S. Augustini pro tutela corporis. Deus propitius esto mihi peccatori; Oratio pulcherrima ad gloriosam et beatam Virginem. Deprecor te Sancta Maria Mater Dei; Stabat Virgo juxta crucem; Dulcissime Domine Jhesu Christi vere Deus, etc.	27
Te Deum; Ave Verum Corpus; Ave Salus Mundi	35 *v*
Orationes ad S. Sebastianum contra pestem. O Sancte Sebastiane Christi miles beatissime quoniam tota patria Lombardiae; Deus qui precibus et meritis S. Sebastiani	37 *v*

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Domine Deus Omnipotens . . . . . 38 *v*
Obsecro te Domina (masculine) 40
Oratio ad Sanctam Katerinam Virginem. O sanctissima, O beatissima Virgo Katerina (masculine) . . . . . 43 *v*
Hours of the Cross . . . . . 45 *v*
Italian Prayers . . . . . 49 *v*
O intemerata (masculine) . . . . . 57 *v*
Omnipotens sempiterne deus pietate tua quesumus . . . 60

Provenance. The Litany is Italian, as are also the hand and the illumination. The arms of the original owners, the Nobili family of Florence,[1] are incorporated in the first border. The volume also contains the book-plate of Count D. Boutourlin, Senator and Director of the Imperial Library at Petrograd. He seems to have lived for some years in Florence, where he doubtless bought this book. A Catalogue of his library was published in Florence in 1831, in which this MS. is described.[2] The library was sold in Paris *c.* 1841. The next clue to its history is a note on the fly-leaf, *Dering Sale, No.* 835, *15th July* 1865,[3] possibly written by Laing, for whom it seems to have been purchased there. The Sale Catalogue records that it was sold to 'Hugo' for £2.[3]

Writing and Illumination. Written in good minuscule hand with plain red or blue capitals, except in the prayers at the end, which have burnished gold letters on a square ground of lake, blue, and green. There is one miniature in the initial at the beginning, showing David with his harp, and a fine complete border of vine-leaf design, blue, lake, green, and gold, with a green parrot. The coat of arms is inserted in the lower margin.

50. MARTYROLOGY (Use of Aberdeen). D. b. I. 8.

Latin, vellum, 11″×7½″, ff. 110, 24 lines to a page. Cent. xvi (after 1552), Moray and Aberdeen. *Binding*: Modern.

Collation. a^8—c^8, d^7 (1 cut out), e^8—o^8, p^1=110.

[1] See Appendix II (4).

[2] *Catalogue de la Bibliothèque de . . . M. le Comte D. Boutourlin*, Florence, 1831. No. 188.

[3] *Dering Sale Catalogue*, Puttick and Simpson, 13 July 1865, etc. No. 835, B.M. S.-C.P. 100 (6).

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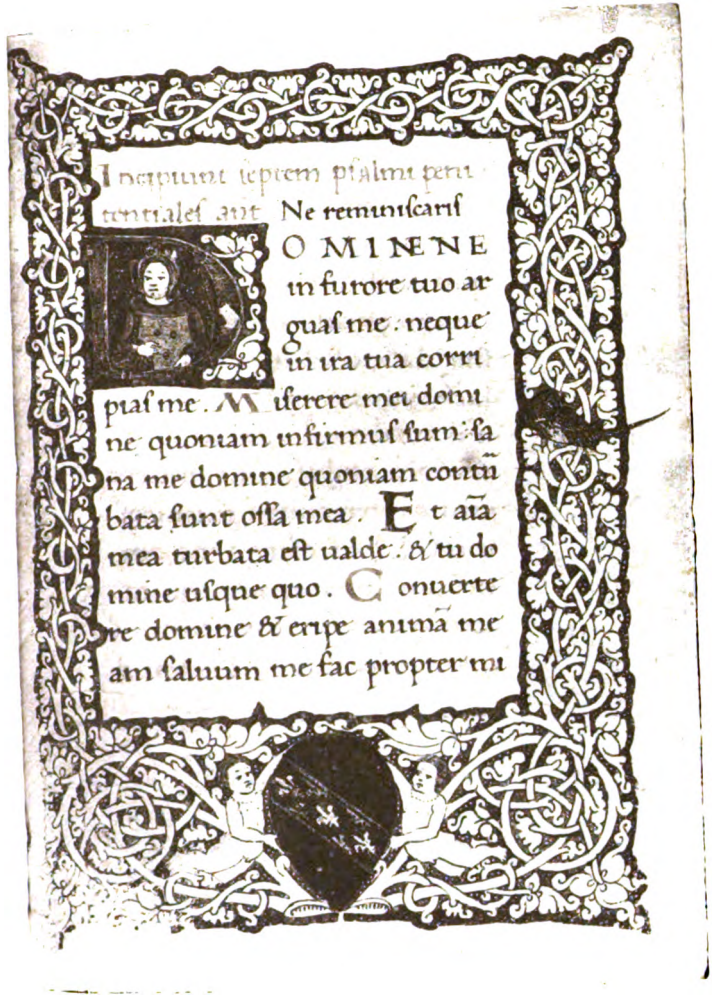
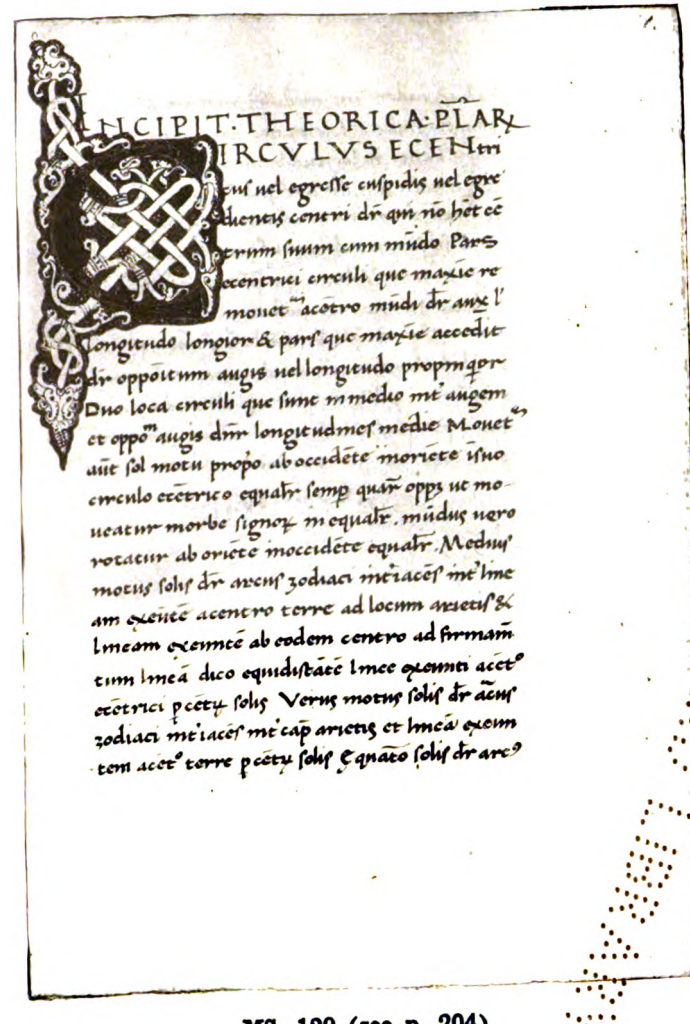


Incipiunt septem psalmi peni
tentiales aut. Ne reminiscaris
DOMINE ne
in furore tuo ar
guas me. neque
in ira tua corri
pias me. Miserere mei domi
ne quoniam infirmus sum: sa
na me domine quoniam contũ
bata sunt ossa mea. Et aĩa
mea turbata est valde. & tu do
mine usque quo. Conuerte
re domine & eripe aniam me
am saluum me fac propter mi

MS. 49



INCIPIT THEORICA PLAN
ET CIRCVLVS EXCENTRI
cus nel egresse cuspidis nel egre
dientis coneri dr qm nõ hẽt cẽ
trum suum cum mũdo Pars
excentrici circuli que maxie re
monet acẽtro mũdi dr anx l'
longitudo longior & pars que maxie accedit
dr oppositum augis nel longitudo propinqor
Duo loca circuli que sunt in medio mẽ augem
et oppm augis dm longitudmes medie Monet
uũt sol motu propo ab occidẽte moriẽte usno
circulo excentrico equalr semp quãr opps ne mo
ueatur morbe signor in equalr. mũdus uero
rotatur ab oriẽte occidẽte equalr. Medius
motus solis dr arcus zodiaci meiacẽs me lme
am exeuẽte acentro terre ad locum arietis &
lmeam exeuntẽ ab eodem centro ad firmam
tum lmeã duo equidistãtes lmee eqeunti acẽ
excentrici pcetu solis Verus motus solis dr ãcus
zodiaci meiacẽs me cãp arietis et lmeã eqeun
tem acẽ terre pcetu solis Equatio solis dr arcus

MS. 129 (see p. 204)

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Contents :

Kalendar with Obits . . . . . f. 1
Martyrologium secundum usum Ecclesie Aberdonensis . . 25

The Obits and the Scottish entries in the Martyrology have been printed in the *Proceedings of the Society of Antiquaries, Scotland*, vol. ii, part 2, pp. 256-72. The Scottish entries in the Martyrology appear also in Forbes's *Kalendars of Scottish Saints*, p. 127, and a partial List of the Scottish and Irish Saints in the MS. is printed as an Appendix to the Preface to the Aberdeen Chartulary printed by the Spalding and the Maitland Clubs.

Provenance. The Kalendar is almost identical with that of the Aberdeen Breviary. The Obits seem to connect the book directly with the Cathedral Church of Moray at Elgin.

It would appear, from entries at the end, to have been owned successively by Alexander Gordoun, Patrick Dunbar, and James Spens. The following inscriptions are found: *Per me Patritium Dunbar manu propria Amen. This buk pertinns to Alex. Gordoun. Per me Jacobum Spens manu propria.* An Alexander Gordoun (1516-74) was bishop-elect of Moray and administrator of the diocese of Caithness (1544). Patrick Dunbar appears in the *Registrum Moraviense* as succentor of Moray in 1532. James Spens may be Sir James Spens of Wormiston (1571-1627).

It was presented to the Library in 1677 by Laurence Charteris, Professor of Theology in Edinburgh.

Writing and Illumination. Written in a large, rather decadent Gothic hand with plain blue and red capitals. One border and several initials are rudely painted in water colour, but it is poorer in quality than even most Scottish work.

51. MISSAL (Use of Toulouse). D. b. I. 6.

Latin, vellum, $15\frac{1}{2}'' \times 11\frac{1}{2}''$, ff. 81 (83 by original foliation), 21 lines to a page. Cent. xvi, French (written for Pierre de Lancrau, Bp. of Lombès). *Binding*: Red morocco, gold tooling, French.

2 f. *Deus qui hanc*

Collation. a^4—e^4, f^3 (wants 3), g^4—p^4, q^3, r^4, s^4, t^2 (wants 1 and 2), v^4, x^4, y^3=81.

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Contents :

Three Masses of Christmas, Masses of Epiphany, Purification, Annunciation, Maundy Thursday, Easter, Ascension, Whitsunday, Corpus Christi, Assumption, Nativity of B.V.M., All Saints, Dedication of Church and Altar, Conception, Commemoration of the Dead	f. 1 *v*
Officium Synodo	57
Ordinary of the Mass	58 *v*
Canon of the Mass	71

Provenance. The Missal seems to be a variant of Toulouse Use, written for the diocese of Lombès, which was taken from that of Toulouse in 1317.[1] I have not been able to collate it with a Toulouse Missal, but its Sequences are, with one exception, according to Toulouse Use (1553).[2] The exception is the Sequence for Ascension Day, *Rex Omnipotens die hodierna, mundo triumphali redemptor,* which is common to most Uses, but not apparently used at Toulouse.[2] There is no Kalendar, but the connection with Lombès is confirmed by the coat of arms[3] on f. 1 *v*, which is that of Pierre de Lancrau, Bishop of Lombès from 1561. There are no later marks of ownership save a sale entry apparently of late date.

Writing and Illumination. A large, uniform Gothic hand with blue and red penwork initials, illuminated initials, and one miniature. The illuminated initials are plain Roman capitals in gold, silver, or colour upon square grounds of the same with conventional or natural foliage. The half-page miniature of the Nativity is of a rather decadent Renaissance type.

52. Missal (Use of Tournai). D. b. III. 11.

Latin, vellum, 8″ × 5½″, ff. 182, double columns, 31 lines to a page (in the Canon, 22 lines to a page). Cent. xvi (1500-20), Flemish (written for the Collegiate Church of S. Peter at Lille). *Binding* : Modern bronze-green morocco, old metal clasp.

2 f. text, *tui nominis*

[1] See Eubel, *Hierarchia Catholica,* p. 310.
[2] See Ulysse Chevalier, *Repertorium Hymnologicum.*
[3] See Appendix II (5).

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Collation. a^8—c^8, d^7, e^8—h^8, i^7, k^8—m^8, n^6, o^{10}, p^8—y^8=182.

Contents :

Kalendar	f. 1
Benedictio Salis, etc.	7
Proprium de Tempore (foliated i-xcii)	9
Ordinarium Misse	101
Canon Misse	105
Commune Sanctorum	111
Proprium Sanctorum	127
In dedicatione Ecclesie	174
Missae Votive (Missa pro benefactoribus and Dies Irae added by another hand)	175
(From the Commune Sanctorum to the end is foliated by the original hand in red, i-lxxii.)	

Provenance. I am indebted to the Rev. E. S. Dewick for some notes on the provenance of this Missal. He regards it as a variant of Tournai Use, written for the Church of S. Peter at Lille.

Comparison with the Tournai Missal of 1540[1] yields the following results: the Temporale is practically the same in both, but there are considerable variations in the Kalendar, and correspondingly in the Sanctorale.

The Kalendar contains S. Eubertus and his Octave (1 and 8 Feb.), which do not occur at Tournai; S. Eleutherius is celebrated only once (18 Feb.) instead of three times; S. Piatus and his Octave are in a higher grade at Tournai, and the dedication days differ (in the MS. 2 Aug., at Tournai 9 May).

The presence of S. Eubertus in Kalendar and Sanctorale points, Mr. Dewick thinks, to the Church of S. Peter at Lille, where his body was enshrined; and the unusual feast, *Oblatio Sancte Crucis Dup.* (16 July), may possibly be the commemoration of a gift to the church of a reliquary with a fragment of the 'True Cross.'

Writing and Illumination. It is an exceedingly well-written MS. of a late type.

The ornamentation consists of blue and red initials, one illuminated initial at the Canon and one full-page miniature with

[1] *Missale ad usum insignis ecclesie Tornacensis . . . Antuerpiae apud Michaelem Hillenium*, 1540. B.M. 3395. dd. 13.

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border before the Canon, all of which are characteristically Flemish.

The subject of the miniature is the Crucifixion, with S. John, the Virgin, Mary Magdalene, the centurion, and soldiers; a landscape background. Round the miniature is a border of single flowers, viola, vetch, wild strawberry, butterflies, bees, etc., on a dull gold ground. There is a square medallion in the centre of the lower margin with a quatrefoil design. A similar border surrounds the next page, the first page of the Canon.

53. MISSAL (Carthusian). Laing 19.

Latin, vellum, $13\frac{3}{8}'' \times 9\frac{5}{8}''$, ff. 264 (258+6), double columns, 26 lines to a page. Cent. xiv (second half), Italian. *Binding*: Oak boards covered brown pigskin, lettered 'Missale Carthusiense.'

2 f. text *Dominus prope*

Collation. r^6 (2 f. blank), a^9 (wants 1), b^{10}—r^{10}, s^8 (wants 3, 5, 6, 7, 8), t^{10}, v^9 (wants 2), x^{10}—C^{10}, D^6 (wants 3 and 6), E^1=264.

Contents:

Kalendar (wants January—April)	f. i-vi
Proprium de Tempore (1 f. wanting at beginning and 1 at end)	1
Ordinarium et Canon Misse (wants first folio and another at the beginning of the Canon)	173
Proprium Sanctorum	187
In Dedicatione Ecclesie	232
Commune Sanctorum	234
Misse Votive (incomplete at end)	241
Missa Sancte Anne matris beate Virginis (to be inserted in its place in the Sanctorale)	255
Missa de Sancto Gorgonio Martyre (to be inserted in the Sanctorale)	255 *v*
Missa contra infideles	255 *v*
Benedictiones (Roman Use) added in the 17th century by a Ferrarese entering religion. Includes De Benedictione Mapparum (incomplete); De Benedictione Corporalium; De Benedictione Novae Crucis	256
Benedictio panis, ovorum, herbarum et fructuum (original hand)	257 *v*

Provenance. The hand is Gothic, of North Italy. The Missal is according to Carthusian Use, and both Litany and Kalendar are Carthusian. The Litany contains no names of local significance,

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and the Kalendar is very incomplete. Collation with a printed Carthusian Missal of 1771[1] reveals few significant variations except in the Sanctorale. Rubrics in the MS. are fewer and simpler throughout, indicating a much greater simplicity in ceremonial, but in all essentials variations are slight and insignificant.

There is a partially erased inscription on the inner cover, probably of the 15th century, which seems to read, *Iste liber est domus sanctorum et Gorgonii* [?] *et Joannis Evangeliste . . . Pisani dyoc. . . .* and, on the end board, the word *Pisa* can be distinguished, written by the same hand.

This coincides with the addition by the original scribe on f. 241, in the opening Votive Mass, of the words *ac beati Johannis Evangeliste et beati Gorgonii Martyris.* I have not yet been able to identify any House of this name either at Pisa or elsewhere.

The Benedictions added on f. 256 may indicate that the book was in Ferrara in the 17th century. Further marks of ownership consist of pencil jottings on the inner cover in a modern hand, *MS. Misc. No. 8. Missale secundum ordinem Cartusiensem. Fine bold MS. 15th century. Wanting first two leaves of Kalendar, and other leaves probably cut out for the ornaments thereon.*

Writing and Illumination. Written in a fine bold Italian Gothic script, well spaced, and with good wide margins. The illumination consists entirely of red and blue filigree initials of varying sizes, those marking the special feasts being most elaborately ornamented.

54. MISSAL (Franciscan). Laing 27.

Latin, vellum, $12\frac{3}{8}'' \times 8\frac{7}{8}''$, ff. 286, double columns, 29 lines to a page. Cent. xiv, Italian. *Binding*: Rebound in full brown morocco by W. H. Smith, Letchworth, 1915.

2 f. text *pentec : non dicimus*

Collation. a^1 (miniature), b^2 (wants 2, 3, 4, 5), c^4 (wants

[1] *Missale Sacri Ordinis Cartusiensis*, Gratianopoli, 1771.

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3, 4, 5, 6, 7, 8), d^{10}, e^{9} (wants 2), f^{10}—l^{10}, m^{9} (wants 10), n^{10}, o^{10}, p^{9} (wants 10), q^{10}—H^{10}, I^{2}=286.

Contents :

Miniature	f. 1
Kalendar (wants March—October)	2
Proprium de Tempore, Advent to Easter (wants f. 20 and f. 95)	4
Ordinarium Misse (wants 1 f. before f. 125)	121
Canon Misse	129
Proprium de Tempore, Easter to Advent	133
Ordo ad faciendam Aquam Benedictam	184
Proprium Sanctorum	185
Commune Sanctorum	240 *v*
In anniversario dedicationis ecclesie, etc.	264 *v*
Misse Votive (wants 1 f.)	266 *v*
Kyrie and Gloria ' in sollempnitatibus beate Marie ' (noted)	286 *v*

Provenance. The Kalendar unfortunately lacks eight months. What remains—January, February, November, and December—is Franciscan of Italy. The fact that it does not contain the names of the five Franciscan martyrs, 16 January, suggests that it was written before their canonisation in 1481. The Litany is not distinctive. The feast of the nativity of S. Francis has an illuminated initial in the Sanctorale. Comparison with the Unreformed Roman Missal[1] shows that variations are chiefly in ceremonial, rubrics in the MS. being more numerous and more elaborate, especially in the Canon and Ordinary of the Mass, and, as one would expect, in the feasts of S. Francis.

There are certain 16th and 17th century insertions in the Kalendar which are rather obscure. 2 Jan., Sancti Sbordone; 10 Feb., Apolonia V. et M.; 1 Dec., Inquista di more papa leone X a sei ore de nocte 1521; 2 Dec., Consecratio cimiterii hospitalis fraternitatis Virginis Marie de [. . .] Nicadrii. This last, which seems of 17th century date, may possibly refer to the Abbey of San Nicandro, near Messina.

According to a note preserved along with the MS., it was in the library of Cardinal Albani, at the sale of which it was bought by Thorpe, for Laing, for £3, 6s.[2]

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[1] *Missale Romanum*, Mediolani, 1474, H. B. S., 1899.

[2] See Sale Catalogue of Cardinal Albani, Sotheby, March 1868. No. 333, B.M. S.-C.S. 588 (2).

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Writing and Illumination. Italian Gothic hand, well written. The ornamentation consists of red and blue filigree initials and eighteen large illuminated initials. These last are pale pink and yellow letters, floriated in blue, green, and vermilion, on blue grounds with foliage springing from the corners. On f. 1 this is continued in the margin to form a partial border. In addition to these there is a large miniature representing an Eastern ecclesiastic, pasted on the leaf preceding the Kalendar, which must have been inserted as late as the 17th century.

55. ORDO PROFESSIONIS (Benedictine). Laing 37.

Latin, vellum, $7\frac{3}{4}'' \times 5\frac{3}{4}''$, ff. 15, 18 lines to a page, Italian (Verona). Cent. xvi (1541). *Binding*: Modern, vellum with gold tooling.

2 f. *timemus te*

Collation—a^8, b^7 (7 blank).

Contents:

Incipit ordo professionis fiende per monacham in manu sacerdotis . f. 1
Anno domini .m°. die mensis N. Ego soror A. de Verona promitto stabilitatem meam, et conversionem morum meorum, et obedientiam secundum regulam sancti patris nostri Benedicti coram deo et omnibus sanctis, quorum reliquie habentur in hoc monasterio quod vocatur Sanctus Michael in Campanea. In presentia Domine P. abbatisse et monialium hujus loci.

Ends f. 14. Et alibi aliorum plurimorum sanctorum martyrum et confessorum atque sanctarum virginum.

Colophon—Scriptus hic libellus instantia et impensa Reverendissime Domine Sororis Justine Canosse Abbatissae Monasterii Sancti Michaelis in Campanea de Verona. Die 28 Aprilis a christiana salute 1541.

Provenance. This is fully given in the colophon, which states that the MS. was written by the desire and at the expense of the Reverend Sister Justina Canossa, abbess of the Monastery of S. Michael in Campanea at Verona on the 28 April 1541. The order of consecration differs pretty widely from the Roman form, and also to a greater or less extent from all others which I have seen, and may be peculiar to this monastery. There are no later

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marks of ownership. One press-mark appears on the inner cover, B 4642, and the number 579 is on a label on the back.

Writing and Illumination. A very clear, uniform Gothic hand, with rubrics and one floriated initial in blue, lake, vermilion, and green on a gold ground.

56. PSALTER (Celtic). D. b. III. 8.

Latin, vellum, $5\frac{1}{8}'' \times 3\frac{1}{8}''$, ff. 143, 19 lines to a page. Cent. xi, probably Scoto-Irish. *Binding*: Rebound by W. H. Smith, Letchworth, 1914, in full morocco with plaited thongs.

2 f. *et erit tanquam*

Collation. a^{12}, b^{14}—d^{14}, e^{15}, f^{14}—i^{14}, k^{16}, l^{2}=143.

Contents:

Psalter (Hebrew version)	f. 1
Prayer 'Domine Jhesu Christe qui in hunc mundum' (added in 14th century)	48 *v*

Provenance. It is very difficult to determine the provenance of this MS. with any accuracy. It has neither Kalendar nor Litany, nor any mark of ownership earlier than the 16th century when it was in Aberdeen. The usual Canticles are not now found, though they may originally have been included at the end of the Psalter, which is now missing.

The script is Irish minuscule, probably written in Scotland. I was fortunately able to obtain an authoritative opinion upon the date of the script from Professor W. M. Lindsay, who assigns it to the 11th century. His notes upon the MS. are incorporated in an Appendix.[1] Principal Laurie's study of the illumination, with special reference to materials used, leads him to assign a still earlier date.[2] Of its history little can be discovered. The prayer on f. 48 *v* and an entry on f. 141 *v* have been inserted as late as the 14th century, probably by a Scottish hand. Another

[1] See Appendix III.

[2] A. P. Laurie, M.A., D.Sc., *The Pigments and Mediums of the Old Masters* (1914), p. 74 *et seq.*

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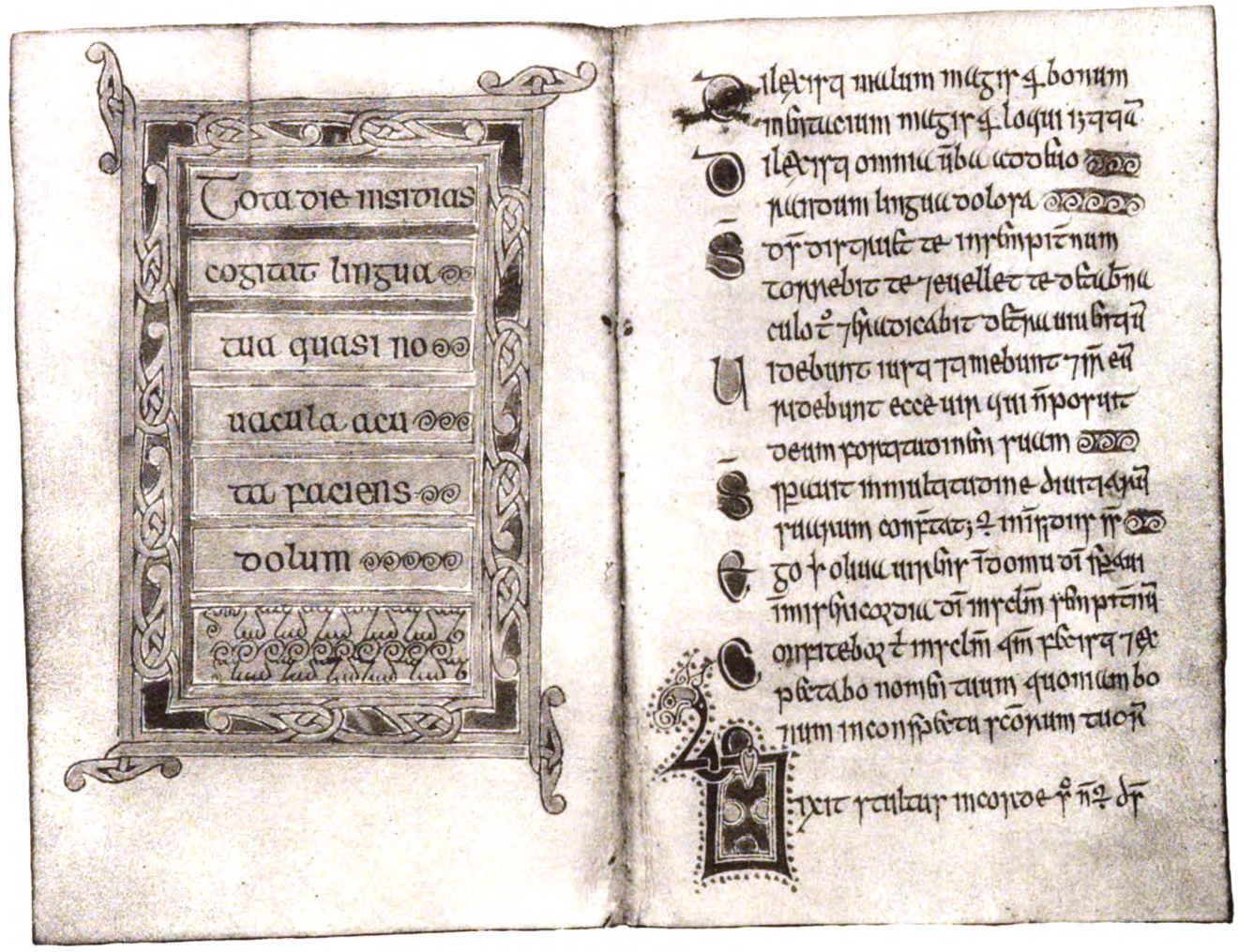

Tota die insidias
cogitat lingua
tua quasi no
uacula acu
ta faciens
dolum

MS. 56

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late insertion is the illumination superimposed on f. 50. The only definite mark of ownership is the inscription on f. 143 *v*, *Liber magister* [sic] *Johannis Reyd Cancellarii Aberdonensis.* John Reid was Chancellor in 1537 and following years.[1] He may have added the missing verses at the beginning and end of the Psalter. The book must have been in the Library before 1636, as it is mentioned in a catalogue of that date.

Writing and Illumination. The script has already been spoken of. It is a very fine example of its kind. The ornament consists of large and small initials, line-endings, and a few scrolls in the lower margins, with two complete pages of illumination.

The verse initials have their centres coloured purple, green, blue, yellow, or red. Psalm initials show a considerable variety of fine interlaced work, the terminals being frequently animal heads. All the letters are surrounded by a single line of red dots. The colours used are purple, blue, green, red, and yellow. One initial, on f. 21 *v*, is in the form of a fish, a somewhat unusual convention in such MSS.

In addition to spiral or triangular scroll line-endings touched with colour, a number of the leaves have in the lower margin a curious elongated grotesque animal form, which seems to resemble the convention known as the elephant symbol found on Pictish stones in Scotland. The frequent occurrence of this form of ornament, together with the fish, which is also found on these stones, may eventually be discovered, in Mr. Ludovic Mann's opinion, to have some significance as connecting the book with Pictland, but as the study of this subject is only now being opened up, this can only be the merest suggestion for further investigation.

As in most Celtic Psalters, there has been the triple division, marked by more elaborate illumination at the 1st, 51st, and 101st Psalms. Unfortunately, however, the first page of the Psalter is missing, and the first leaf of the 101st Psalm is left blank, so that only one of the more elaborate illuminations remains—that at the beginning of Psalm li (f. 50).

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[1] See *Registrum Episcopatus Aberdonensis*, Spalding Club, vol. ii, p. 112.

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Here there are two pages of illuminations, the second of which (f. 50 *v*) remains as it was originally written, showing the second verse of the Psalm written in six lines of half-uncials on a yellow ground, divided horizontally by narrow bands of purple, blue, and red, a seventh line being filled with the familiar triangular scroll pattern, and the whole surrounded by a good interlaced border.

The recto of this leaf has originally been similarly treated, for the outer edge of an interlaced border can still be seen, but over it has been superimposed a late imitation of English 11th century work. 'Quid gloriaris' is written in capitals, the rest of the verse in minuscules, in gold upon a dark background of blue-grey clouds framed in double lines of gold. The date of this insertion is difficult to determine. It may not improbably belong to the same period as the prayer inserted before it, *i.e.* to the 14th century.

Unfortunately the margins are badly cropped, all catchwords having disappeared, and a few of the initials have been partially mutilated.

57. PSALTER. Laing 10.

Latin, vellum, 9¼″×6¼″, ff. 175, 18-22 lines to a page. Cent. xiv (1300-30), English (Worcester). *Binding*: Oak boards covered pigskin, lettered 'Psalterium cum Praecibus MS.' (modern).

2 f. *pax inter*

Collation. a^3 (wants 1, 2, and 6), b^{10}, c^6, d^6, e^8 (+1), f^8, g^8, h^8, i^7 (wants 3), k^7 (wants 8), l^8, m^7 (wants 5), n^8—y^8, z^{11} (+8, 9, 10), A^4=175.

Contents:

Litany of the Virgin	f. 2
Virtutes Psalmorum Psalterii hec sint	3
Canticum psalmorum animas decorat—animam ejus vivificabit.	
Hymn of S. Mary Magdalene (inserted 15th century)	4
Dum Magdalena [*sic*] peccanti sum via vera....	

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Liber de Gradibus Virtutum a Sancto Ambrosio ordinatus . . 5
Incipit liber de gradibus virtutum a sancto Ambrosio ordinatus . . . Tamen in ecclesia Sarum legitur Haymo, sed qui illum non habent possint legere gradus scale virtutum a sancto Ambrosio compositus . . . et tunc reincipiatur.
Primus gradus hujus sacratissime scale—feliciter ascendere valeatis. Amen.
Dicta Augustini de laude Psalmorum 14
Si vis pro peccatis tuis penitentiam agere . . .
Rubric. Quicunque luget Sancti Oswaldi regis et martyris jejunaverit in pane et aqua quotannis—set id ab eo qui a mortuis resurrexit testificatum est . . . . . 15 *v*
Hic incipiunt Psalmi quos sanctus hillarius episcopus ordinavit ad creatorem suum et salvatorem deprecandos 16
Modus vivendi ad nobiles et potentes . . . . . 16 *v*
Ne pauperes per potenciam suam oprimant—vel festinando vel retardendo.
Kalendar 20
Psalter (wants Ps. xxxviii 12—Ps. xxxix 1; Ps. li 19—Ps. liii 1; Ps. lxviii 22—Ps. lxix 1; Ps. xciii 1—Ps. ciii 15) . . . 26
Canticles and Quicunque vult 148
Litany 161
Service of the Dead (Prayers have both masculine and feminine forms) . . . . . 168 *v*

Provenance. The Kalendar of this Psalter shows direct connection with Worcester. It contains the Translation of S. Oswald, Bishop of Worcester and Archbishop of York, on 8 Oct., and the Translation of S. Wulstan on 7 June. The only other unusual saint is S. Thomas of Canteloup, 2 Oct. (Bishop of Hereford 1275, canonised 1317 and 1320).

The rubric to the 'Gradus Scale Virtutum' (f. 5) shows that, though English, the book was written for a church which did not follow Sarum Use.

The Litany is not of special interest, but it has, in addition to the usual collects, the following:

Per horum omnium sanctorum Angelorum; Gloriosa passio domini nostri Jhesu Christi; Deus qui es sanctorum tuorum.

There is an inscription of the 15th century on f. 168, as follows: *Memorandum quod istum Psalterium cum Kalendario et aliis in principio praescriptis cont[inet] usque huc* ***XVI*** [. . .] *et* ***X*** *capitales littere de auro.*

Of its later history we learn from notes on f. 1 that in 1810 it was in the possession of William Mavor, LL.D., Rector of Stones-

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field, Oxon.[1] He seems to have procured it from the Wenman Library, Thame Park, Oxon., when it was dispersed in the beginning of the 19th century. Laing acquired it in 1866.

Writing and Illumination. The writing is large and rather coarse, the vellum not of the best quality. The Kalendar and Psalter are by one scribe, the earlier portions by another contemporary hand. The ornament consists of red and blue filigree initials to verses and Psalms and historiated initials at the regular divisions of the Psalter. To each historiated initial a partial border of blue and lake, cusped and ending in branches of ivy and vine foliage or grotesque half-human figures or heads, is attached. But all save four of these initials have now disappeared. The work, on the whole, is rather poor for this period.

Historiated Initials:

1. Fol. 46 *v.* *Dominus illuminatio.* David crowned, pointing to his eye, kneels before an altar vested in a pleated frontal with a deep fringe hanging from the very narrow frontlet. Upon the altar stands a cross. Burnished gold ground.

2. Fol. 93 *v.* *Exultate Deo.* David, crowned, plays on four bells. Burnished gold ground.

3. Fol. 106 *v.* *Dixit Dominus.* Trinity. Father and Son, both cross-nimbed, both holding orb in *L.* hand and blessing with *R.*, seated on a long bench. The Dove rests above them. Burnished gold ground.

4. Fol. 148. *Confitebor tibi Domine.* Figure kneeling in prayer before similar altar with cross. Both frontal and cloth which covers the mensa of the altar are represented as being of rich figured material. Burnished gold ground.

The beginning of *Beatus vir* with initial has been inserted by a modern owner, with some attempt at imitation, but in penwork only.

58. PSALTER. D. b. III. 10.

Latin, vellum, $5\frac{1}{16}'' \times 3''$, ff. 126, 26 lines to a page. Cent XV, English. *Binding*: Modern.

2 f. text *Multi dicunt anime*

Collation. a^6, b^8—d^8, e^7 (wants 7), f^8—i^8, k^7 (wants 8), l^8—q^8, $r^2 = 126$.

[1] See *Dict. Nat. Biog.*

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Contents :

Kalendar	f. 1
Psalter (wants Ps. xcvi 1—Ps. xcvii 9 ; Ps. xlii 5—Ps. xliii 24) .	7
Canticles and Quicunque vult (incomplete)	116

Provenance. The Kalendar is English, probably Sarum. The occurrence of S. Erkenwald twice, 30 April and 14 November (in red), points to London. Other significant names are: 25 Feb., S. Ethelbert, C. [Kent]; 20 May, S. Ethelbert [East Anglia]; 28 Feb., S. Oswald, C. [Worcester and York]. There is unfortunately no Litany. The illumination is distinctively English. The occurrence in most of the borders of the figure of a kneeling bishop suggests, along with the other evidence, that it possibly belonged to a bishop. The prominence of a hind and an eagle in all the borders may or may not be significant.

On the first vellum fly-leaf at the beginning is an inscription, *Ex libris Jacobi Smart* 1698. Both fly-leaves and many of the margins in the body of the book are full of medical lore, prescriptions, etc., all in a 17th century hand.

Writing and Illumination. The script is a very clear small Gothic, the vellum fine, and the illumination good. The verses have blue and gold penwork initials and line-endings of blue and gold scroll throughout. Each Psalm has a two-line initial of burnished gold on a background of blue and lake, and each has attached to it a marginal border consisting of two narrow bands of blue and gold with feathery branch work and gold ivy leaves springing from the centre and corners. The initials to the divisions of the Psalter occupy eight lines of text, are historiated, and accompanied by full borders of elaborate design. The borders are formed of broad bands of gold and colour with foliage curling round them, surrounded by feathery branch work, interspersed with starry flowers and ivy leaves. At the upper *R.* hand and lower *L.* hand corners in each case there is an eagle bearing a scroll, *Da gratiarum munera.* At the lower *R.* hand corner a pink hind lies upon the grass and bears the same scroll. In all the borders but one a bishop kneels in prayer above the eagle in the *L.* hand corner, bearing a scroll generally uninscribed, but in one case (f. 52) bearing the words *Deum time.* The initial to

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Ps. xcvii is missing, and the margins are very badly cropped, so that the borders in many cases have suffered.

Miniatures:

The subjects are rather unusual. Each miniature has a background of crimson and gold scroll.

1. Fol. 7. *Beatus Vir.* The Father crowned, centre, the Son *L.*, nimbed and showing the marks of wounds, David crowned, *R.*, each with one hand on a book on their knees, the other blessing.
2. Fol. 23. *Dominus Illuminatio.* David slays the lion in the sheepfold.
3. Fol. 33 *v.* *Dixi custodiam.* David slaying Goliath.
4. Fol. 42. *Dixit insipiens.* David, bearing Goliath's head on his sword, meets two women at the gate of the city.
5. Fol. 52. *Salvum me fac.* God crowned, with sceptre, seated by the side of a river, David carrying his harp in mid-stream.
6. Fol. 65. *Exultate Deo.* Priest in green robe, blue hat, marrying a king and queen, two men blowing trumpets at either side.
7. Fol. 90. *Dixit Dominus.* David crowned, with harp, five attendants.
8. Fol. 116. *Confitebor tibi.* Floriated initial with floral border.

59. PSALTER. D. b. III. 9.

Latin, vellum, $7\frac{3}{4}'' \times 5\frac{3}{4}''$, ff. 116, 26 lines to a page. Cent. xv (early), English (Syon Monastery). *Binding*: Modern.

2 f. *Quoniam tu percussisti*

Collation. a^6, b^8, c^7 (wants 7), d^8, e^8, f^7 (wants 1), g^8, h^7 (wants 6), i^8—p^8, q^1=116.

Contents:

Kalendar	f. 1
Psalter (wants Ps. xxiv 14—Ps. xxv 4; Ps. l 9—Ps. lii 4; Ps. lxxix 19—end of Ps. lxxxi)	7
Canticles and Quicunque vult	112

Provenance. Both internal and external evidence point to English origin, the Kalendar being English and Brigittine, and the illumination English, characteristic of the first half of the 15th century.

Kalendar. Specially distinctive are the following names: in *Red*—7 May, S. John of Beverley, *cum regimine chori* (with his Translation, 25 Oct., in *black*); 28 May, Trans. beate Birgitte, *Majus Duplex*; 23 July, Nat. beate Birgitte, *Majus Duplex*; 13 July, S. Mildred.

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Other significant entries are: 28 Feb., S. Oswald [Bp. of Worcester and York]; 30 April, S. Erkenwald, *ix lc.*; 11 May, S. Fremund; 16 May, S. Brendan, Abbot; 4 Sept., Trans. S. Cuthbert, *ix lc.*

The probability is that it is a Syon book, this being the only Brigittine foundation in England. The occurrence of S. Mildred and S. Erkenwald further suggest London district. There are some curious insertions in a 16th century hand, the significance of which is not clear.

9 Jan., S. Marcyan; 19 Jan., S. Herry [?]; 23 Jan., S. Babile [?]; 6 Feb., S[. . . .] oye Virgyn Quoyne; 31 March, S. Arnulph; 2 April, S. Theodosia; 5 April, SS. Agapy, Thyony, and Hereny; 31 Aug., S. Edbrad [Eadbyrht, Lindisfarne ?]; 9 Sept., S. Dorothy.

There is also a 16th century entry in the lower margin under December, *Elynor Mowise lowe was borne into yis world upon ye innocenttys day in ye mornyng betweyne xii and on of ye cloke ye yere of our Lord* 1543. *God make her a good woman. ye* 25 *day of December yan beyng on a Fryday.* According to an inscription on a fly-leaf, the MS. was presented to the Library by the graduates of the year 1636.

Writing and Illumination. The hand is Gothic, fairly written. The ornament consists of plain red and blue verse initials; blue and red filigree Psalm initials, and floriated initials, blue and lake on burnished gold grounds, at the divisions of the Psalter. The initial to *Beatus vir* has a full border consisting of two narrow bands of gold and colour with circular bosses at each corner and feathery branch work with foliage and gold balls. The others have partial borders of similar design. Probably four of the floriated initials are missing.

60. Laing 484.

PSALTER AND HYMNARIUM (Benedictine).

Latin, vellum, 18″ × 12¾″, ff. 246, double columns, 21 lines of text, 7 and 8 lines of music to a page. Cent. xiv (late), Italian. *Binding*: Oak boards covered plain morocco.

2 f. text *reges eos*

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Collation. a^8—r^8, s^6, t^6, v^8, x^8, y^4, z^8—C^8, D^6, E^8—H^8, I^4, K^4 =246.

Contents :

Benedictine Psalter, with noted Anthems and Hymns, and Chapters with their Versicles and Responds, arranged in the following order:
Mondays, Tuesdays and Wednesdays at Prime; Matins and Lauds for the whole week . . . . . f. 1
Canticles from the Commune Sanctorum with various Anthems for feasts of Apostles, Evangelists, Martyrs, Confessors, and Virgins, and for use between Easter and Pentecost . . . 141
Short Lessons with Responses for use from Easter to Pentecost; and within the Octaves of Pentecost, Corpus Christi, S. John Baptist, SS. Peter and Paul, Assumption and Nativity . . 146
Grail of Easter Day. Hec dies (inserted later) . . . . 147 *v*
Sundays at Prime, Terce, Sext, None; Mondays and Tuesdays at Terce, Sext, and None; Regina Coeli; Evensong . . 149
Compline; Nunc Dimittis; Gloria; Credo . . . . 192 *v*
Litany 197
Agenda Mortuorum . . . . . 201 *v*
Hymns for the Year beginning in Advent 207
Commemorationes Communes (incomplete) 243

Provenance. Evidence of contents, writing, and illumination show the book to be Italian and Benedictine. Local connection does not appear to be clearly indicated. Certain slight variations from Benedictine Use, *e.g.* in the Versicles and Responds to the Chapters, and in the Anthems at Prime, etc., may have some local significance.

In the Sanctorale at f. 224 the feast of S. Benedict is headed *In festo sanctissimi Patris Nostri Benedicti Abbatis.* He heads the list of doctors in the Litany, which also includes S. Placidus, a Benedictine saint, and S. Ansanus (Rome and Siena).

Writing and Illumination. Good, large, uniform, Italian Gothic hand. Besides penwork initials, there are a number of large floriated initials in the Psalter, the colours being blue, green, vermilion, yellow, and lake on square backgrounds of burnished gold with branching foliage, gold roundels and, usually, a bird in the margin. The 'B' of *Beatus vir* resembles these in colouring, but contains in the upper compartment a figure of Christ, and in the lower a figure of David. There is also a figure of Christ in an initial on f. 169.

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61. PSALTER WITH ANTHEMS (Roman Use). Laing 485.

Latin, vellum, 20⅞″ × 15⅛″, ff. 153 (+2 end papers), 15 lines to a page. Cent. xvi (early), Italian. *Binding*: Original, oak boards covered leather, 5 brass studs and corners, and central star all stamped with Christian symbols, 2 brass pins for straps, one strap only remaining, title 'Psalt. Noct. Dom. Feriae II and III' on vellum let into a small brass frame, brass pins round the edges, and vertical wooden supports on back board.

2 f. text *viam lumen requirunt*

Collation. a^4 (including end paper), b^7 (8, 9, and 10 cut out), c^2 (1 and 2 cut out), d^8—v^8, x^4, y^2 (including end paper) = 155.

Contents:

Hymns (Roman Use). At Matins and Lauds of Dedication of a Church; at Lauds on Christmas Day (incomplete); at Lauds and throughout the Octave of the Epiphany (altered to another Use); at Matins on the first Sunday in Lent (beginning erased, verse 5 transposed, and hymn incomplete); at Lauds in Epiphany (Benedictine, not Roman, but has been written over another hymn); to S. Clara (incomplete); at Lauds on Trinity Sunday (wants part of verse 1); at Matins and Lauds of the feast of Corpus Christi; at Matins, Conversion of S. Paul (incomplete) . . . . . f. i

Nocturnal Psalter for Sundays, Mondays, and Tuesdays in each week, with noted Anthems, Hymns, Versicles, and Responds (Roman Use) 7

Hymns. For Widows 'Fortem virili pectore'; hymn of which rubric and first verse is missing; hymn at Matins of S. John Baptist's Day (incomplete) . . . . . 152 *v*

Provenance. The whole style of the book is Italian. No local provenance is indicated. Among the hymns at the beginning is one to S. Clara suggesting Franciscan connection.

Writing and Illumination. Large uniform, Italian Gothic hand with plain blue and red capitals, some three-line floriated initials in lake, green, and dull gold, and four large historiated or floriated initials, some of which are badly cropped.

1. Fol. 9 *v*. *Beatus Vir.* David, head and shoulders, crowned, playing on harp; landscape background. Initial of Renaissance type on square burnished

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gold ground with branching foliage, prolonged in the margins, colouring magenta, green, blue, vermilion, and gold.

2. Fol. 51 *v*. *Benedictus.* Same type of initial, similar colouring, on square ground of blue and gold, filled in centre with conventional hyacinth bud in pot on black ground.

3. Fol. 54. *Dominus Illuminatio.* Similar initial upon square ground of lake and gold. In centre, against a black ground, flecked with blue clouds, David, crowned, hands crossed on breast, looks up to heaven.

4. Fol. 82 *v*. *Dixi custodiam.* Similar initial on square ground of blue and gold. In centre, against a background dotted with clouds, David crowned, with harp, finger on lip.

62. PSALTER (Flemish). Laing 11.

Latin, vellum, 8½″×6″, ff. 157, 21 lines to a page. Cent. xiii (early), Flemish. *Binding*: Thick oak boards, covered stamped leather, 2 clasps lost.

2 f. text *Domine quid*

Collation. a^4, b^5, c^8—t^8, v^6, x^6=157.

Contents:

Kalendar (wants January and December; much mutilated)	f. 1
Three pages of pictures	6
Invitatory, Venite exultemus (inserted by another hand)	9
Psalter	9 *v*
Canticles and Quicunque vult	149
Litany	153
Service of the Dead (incomplete)	155 *v*

Provenance. Both external and internal evidence point to Flanders as the home of this MS.

Kalendar. January and December are missing, which may explain the non-occurrence of S. Eloy, who occurs twice in the Litany; 5 Feb., Amandus; 8 Feb., Ansbertus [Abbot of Fontenelle]; 9 April, Waldetrude [Abbess of Mons, Hainault]; 10 July, Amelberga [Low Countries]; 5 Sept., Bertinus [Abbot of S. Omer]; 17 Sept., Lambert [Bp. Liége]; 26 Oct., Amandus; 31 Oct., Quintin; 6 Nov., Winnoc [Abbot of Wormhout].

Insertion—10 Sept., Nicholas of Tollentino [Augustinian hermit canonised 1445].

Litany. Martyrs: Livinus [Apostle of Flanders].
Confessors: Eloy (twice), Ansbert, Amandus, Audomar.
Virgins: Amelberga, Benedicta [Sens].

The Flemish origin of the book is clear. Its subsequent history is unknown. It has Laing's signature and a note to the

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In matutino interficiebam omnes peccatores terre ut disperderem de ciuitate domini: os quantes iniquitatem. ℟. Iubilate deo omnis terra. ℣. Plalmus [illegible].

Omnine clamor oratio mea: et clamor meus ad te veniat.

Non auertas faciem tuam ame inquacumq; die tribulor: inclina ad me aurem tuam.

In quacumq; die inuocauero te: velociter exaudi me.

Quia defecerunt sicut fumus dies mei: et ossa mea sicut cremium aruerunt.

MS. 62

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effect that he bought it as an example of the beginnings of border illumination. There is also on the fly-leaf the signature *M. J. Johnson* in pencil.

Writing and Illumination. A well-written book. The ornamentation consists of initials, Kalendar illustrations, the subjects and treatment of which are characteristically Flemish of the period, and a series of pictures. Verse initials are plain red and blue capitals; psalm initials, three-line letters of burnished gold, outlined strongly in black, on backgrounds of blue and lake. The letters are prolonged in the margins, showing the beginnings of border work. Three of the larger initials to the divisions of the Psalter have been cut out. Those that remain, with the exception of the 'B' of *Beatus vir*, which occupies a full page, occupy twelve lines of text, and are all of the same type. The letters are either blue or pale lake, outlined in black, on square grounds of lake or blue outlined in black and gold. Within the letter, against a background of burnished gold, a youthful figure in a blue gown with a red halo is seated, *L.* hand raised in blessing, *R.* hand holding a book (either the Psalmist or Christ). In the 'B' of *Beatus vir* there are two figures. Above, David, crowned, legs crossed, plays harp; below, a bearded figure in blue cloak holds something in *L.* hand and points with *R.* This figure is much mutilated, but may be meant to represent S. John the Baptist.

Illustrations of the Kalendar:

January, February, and December are missing.

March. Pruning trees or vines. Here, as in each of the illustrations, the figure is represented in profile on a pink ground framed in gold. The features and drapery are picked out in heavy black lines, and there are touches of green here and there.

April. Man holding up a flower in each hand.

May. Man with hawk on wrist.

June. Man carrying a load of wood.

July. Hay harvest with scythe.

August. Grain harvest with sickle.

September. Sowing.

October. Grape picking.

November. Swineherd feeding swine.

Miniatures:

There are three of these left, evidently part of a series following the Kalendar. They are full-page pictures, each enclosed in a rectangular frame, composed of

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bands of blue and lake outlined heavily in black, as are the faces and draperies, and ornamented with gold balls at the corners.

1. Fol. 6 *v.* *Nativity.* Burnished gold ground.
2. Fol. 7 *v.* *Adoration of the Magi.*
3. Fol. 8 *v.* *Christ in glory*, seated upon a rainbow, within a blue mandorla, *R.* hand raised blessing, orb in *L.*, four evangelistic emblems in corners.

63. PSALTER (Incomplete). D. b. III. 15.

Latin, vellum, 6″×4½″, ff. 108, 16-18 lines to a page. Cent. XV, Dutch. *Binding*: Paper boards covered with a leaf of a 15th century theological MS. in double columns.

2 f. *audisset re*

Collation. a^5, b^8, c^8, d^3 (+2), e^4, f^8, g^8, h^4, i^8—p^8, q^4=108.

Contents:

Psalter—contains Ps. lxxx, *Exultate Deo*, to end of Psalter . .	f. 2
Confitebor tibi domine qui iratus, followed by the other five Canticles said on week-days at Lauds	98
Notation of the eight Psalm tones	108

The ferial anthems are included *passim*, and the chapters, hymns, versicles, responses, and collects of the ferial day hours are added in their places after the corresponding sections of Ps. cxviii, *Beati immaculati* (Prime, f. 62; Tierce, f. 68; Sext, f. 71; Nones and Compline, f. 78), in smaller lettering and closer lines, often with cues only. The hymn *Jam Lucis* precedes Ps. cxvii, f. 55 *b*, and *Quicunque vult* follows the section *Retribue* of Ps. cxviii, f. 59.

Provenance. Script and illumination, together with certain Dutch rubrics, *e.g.* *Antiffen*, suggest Dutch origin. There is no Kalendar or Litany or other indication of provenance. A sale entry in German, of late date, is pasted on the first fly-leaf.

Writing and Illumination. The script, a rather compressed irregular Gothic, is probably Dutch. The ornament consists of plain blue and red initials with three large filigree initials, red and blue, with red and purple filigree work, and one miniature.

Miniature.

On a rectangular square of vellum, pasted on f. 1, and surrounded by a double line of colour with feathery branch work springing from each corner,

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within a medallion, the ground of which is punctured silver, is the half-length figure of a bishop in blue chasuble, lined with green, with gold Ψ-shaped orphrey, red dalmatic showing underneath, a white mitre and yellow nimbus. No apparel is visible on the amice. He holds a crosier in his *R.* hand and a heart in his *L.*

64. Dunkeld Music Book. D. b. I. 7.

Latin, paper, $10\frac{5}{8}'' \times 7\frac{1}{2}''$, ff. 137 (including 6 ff. of thick vellum at the beginning and end, and between each volume), 6 and 7 lines to a page. Cent. xvi, Scottish. *Binding*: Modern yellow calf, lettered 'Antiphonarium Ecclesie Dunkeldensis.'

2 f. *[pre]conia preconia nostra*

Contents:

A number of Anthems, chiefly in honour of the B. V. M., followed by the Music for the Ordinary of the Mass (Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei), arranged for five parts and divided accordingly into five volumes, each containing the above material arranged for one part. The Music is Pricksong.

Provenance. This book is said (*vide* title) to have been used at Dunkeld Cathedral. It very strikingly resembles a much larger MS. in the Advocates' Library[1] which belonged to a canon of Scone, 1513-46, and which Mr. Eeles describes as 'the earliest book of church music of Scottish composition.'[2]

On f. 103 is written, *Robert Dowglas with my hand at the pen William Fische*, and the verses on ff. 41 *v*, 42 may be by the same hand. The volumes are numbered by Laing. There is no clue to how the MS. came into the Library.

Writing and Illumination. Neither hand nor ornament are particularly good. They closely resemble the MS. in the Advocates' Library above mentioned.

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[1] Advocates' Library, MS. 5.1.15.

[2] See *Scottish Exhibition of National History, Art, and Industry, Glasgow* (1911): *Palace of History. Catalogue of Exhibits*, vol. ii, p. 1056, No. 16*a*.

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65. D. b. IV. 5.

Psalter of Virgin and Prayer Book. Tractatus Varii Mystici.

Dutch and Latin, $5\frac{5}{8}'' \times 4''$, ff. 242. Cent. xv-xvi, Dutch. *Binding*: Modern, lettered 'Psalterium MS. Cent. xiv.'

2 f., *welic hope*

Collation. a^8, b^7, c^8—f^8, g^{12}—k^{12}, l^8, m^8, n^4, o^8, p^6, q^8, r^5, s^8, t^9, v^8—D^8, E^{10}, F^9=242.

Contents:

1. Private devotions for use throughout the Mass. Dit es een devote end sonderlinghe onfeninghe om mede besichte sine in der heligher Messen. Eerst mt beghinsel totter epystelen sal hem die mensche diepe veroet moede ghen. En al si jn ghebreken voer gode helyen. Sprekende daer na dit ghebet devotelic . . . . . f. 1
   O lieve here Jhesu Christe ich offer my selven . . .
2. Dit es den gheesteliken minnen brief die Jhesu Christ Coninc der glorieusende tot synder braut der minnenden zielen . . 16
   Jhesu Christ Coninc des hemels—die gloriose maghet Marie. Amen.
3. Een gheestlike leeringhe van tghene dat den mensche tevoren comt end hoe die worem der conciencien in die huere des doots sal maghen ende dat herte doen benauwen vaupten [?] endeslute eer die ziele verscheeden sal. Dwelke bescryst Meester Piater Damiane Cardin. 32
   Peynsende om die huere des doots . . .
   Ends f. 46, moet te wercke stellen totter doot.
4. Bidt voer die dit scref; Oraison devant la communion . . 48
   Sire dieu je vien a toy en simplicite de coer . . .
5. Psalterium Virginis Marie a devoto doctore S. Bonaventura die dominica 48
   Te matrem laudamus
   Litany of the Virgin
   Egressus est
   Deus qui manus tuas et pedes tuos
   Anthems, etc.
6. Dit sijn xv Graden van der Minnen 96
7. Miscellaneous Prayers in Dutch and Latin . . . . . 115 *v*
8. Hier beghint Sent Anne Cranskin. O heleghe Moede Sent Anne 142
9. Prayers (Latin and Dutch) to the Virgin for each of the Canonical Hours 150
10. Die Seven Bloetscorten ghe Ons Heeren. O humillime D. J. C. 155 *v*

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11. Psalterium de Amico Sponsi et Mundicie. Ave celeste organum 156 *v*
12. Miscellaneous Prayers—Before and after the Sacrament, to the Virgin, etc. 159

Provenance. A Dutch book, written in a variety of hands. The only mark of ownership is on the last fly-leaf, *Desen Boek begoordt toe Gena . . . Pieter Dowhou Dieu vieudt ende ubeder briewgt die sal gebben driewk penniewk* 1722.

Writing and Illumination. A rather roughly written book without much attempt at ornament.

66. Prayer Book. D. b. IV. 4.

Latin and French, paper, $5\frac{5}{8}'' \times 3\frac{7}{8}''$, ff. 144, 20 lines to a page. Cent. xvi, Flemish or North French. *Binding*: Modern, blue morocco, gold tooling, inner boards inlaid with red and tooled, goffered edges (rebound by Masson).

2 f., *adoramus*

Collation. a^8—m^8, n^4, o^{12}, p^8—s^8=144.

Contents:

Sequence, Gospel of S. John. In principio . . . . . f. 1
Passion. Egressus est 2
Fifteen Oes of S. Bridget (Fr. rubric) 11
D. J. C. fili dei vivi suscipe orationem . . . . . 19 *v*
D. J. C. qui ex illibata virgine nasci 20
O Dulcissime virgo Maria ego ancilla tua . . . . . 20 *v*
Auxilientur mihi D. J. C. omnes passiones tue 21
O Dulcissima Virgo maria ego ancilla tua . . . . . 22 *v*
Seven Verses of S. Bernard. Illumina oculos meos (Fr. rubric) . 23 *v*
Three Protestations against temptation (Fr.) . . . . 23 *v*
Mon dieu createur et redempteur . . .
Les trois verites de Maistre Jehan Gerson . . . . . 26 *v*
Sire dieu je cognois et confesse . . .
Five Prayers. Mon dieu mon pere mon createur, etc. . . 27
Prayers to the Holy Crown. O sire dieu Jesu Christ fils de dieu vivant, etc. . . . . 29 *v*
Prayers before, during, and after Mass (Fr.) . . . . 42 *v*
Miracle of the Virgin followed by Prayers to the Virgin . . 53 *v*
O vierge Marie tressaincte Royne, etc.
Prayer of S. Augustine to the Virgin 56
Doulce Vierge Marie se par toy ton benoist enfant est faict

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La difference de l'amour de Notre Seigneur a lamour des creatures 56 *v*
Si jayme une creature
Prayer of Bede on the Seven Words. D. J. C. qui septem verba . 60
Five Prayers for one who desires to live and die well. Mon dieu, mon createur, etc. 61
Mon benoist dieu je croy de cuer . . . . . 63 *v*
Prayer to God the Father. Sire Dieu eternel tout puissant tout voyant 65
Oraison devote a Jesu Christ en memoire de leffusion de son precieulx sang. Benoist Jesu en grand tristesse . . . 65 *v*
Les protestations de Maistre Vincent de l'ordre des freres prescheurs. Jesu qui es tesmoing certain . . . . . 67 *v*
Oraison et salutation a tous les douloureux membres de nostre benoist saulveur. Salve tremendum cunctis potestatibus caput . . . . . 68 *v*
Prayers of S. Gregory. O. D. J. C. adoro te 70
Prayers of S. Augustine. Deus propicius esto michi peccatrice
„ „ D. J. C. fili dei redemptor
„ „ D. J. C. illumina ancillam tuam
Letter of Christ which Pope Leo sent to Charlemagne . . 74
Crux Christi sit mecum
Prayer of S. Gregory on the Five Wounds . . . . 75 *v*
Ave manus dextera Christi (with three Collects).
Seven Sorrows of the Virgin. Ave dulcis mater Christi . . 77 *v*
Seven Joys of the Virgin. Gaude Virgo mater Christi . . 79
Five Prayers of S. John Evangelist to Virgin . . . . 80 *v*
Mediatrix dei et hominum, etc.
Stabat Mater (with Collect) . . . . . 83 *v*
Missus est Gabriel 85
Te deprecor ergo . . . . . 89 *v*
Prayer found on the tomb of the Virgin. Jesu Christ fils de Dieu le pere 90
Three Prayers which Pope Julius II, in his will, ordained to be said when the bell sounds for 'Ave Maria,' with Anthem, Collects, and Prose of the Holy Spirit . . . . . 91 *v*
O gloriosissima Virgo Maria regina misericordie
Morning Prayer to Our Saviour. Mon dieu tres amoureux createur (with Collect) 94
Fifteen Joys of the Virgin. Doulce dame de misericorde . . 95 *v*
Prayers before, during, and after Mass in Latin and French . 99 *v*
Memoriae. S. Michael, S. Gabriel, Archangels, All Angels, SS. Joseph, Jerome (inserted), Quirinus, Giles Abb., Francis . . 108
Salutation to the Virgin and S. Anne 115
Ave Maria gratia plena. . . . Tua gratia sit mecum.
Rhymed Memoria of S. M. Magdalene. Gaude pia Magdalena . 116
„ „ S. Barbara. Gaude Barbara beata . . 118 *v*
„ „ S. Gertrude. Ave Gertrudis Virgo grata . 119
„ „ S. Elizabeth. Ave gemma speciosa . . 120
Fifteen Prayers with long French rubric 121
O tres doulx eternel Jesu Crist, etc.

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Three Offerings to God in honour of His Son Jesus Christ . . 134 *v*
O mon dieu eternel, etc.
Prayer of Contrition . . . . . 136 *v*
Prayer for the Grace of the Holy Spirit 137
Prayer to Jesus Christ . . . . . 137 *v*
Ung petit traictie parlant comment la personne desirant de faire son salut doibt tous les jours de la sepmaine soy recommander a dieu, etc. . . . . 138 *v*

Provenance. The Prayer Book was written for a woman, many of the prayers having the feminine forms. The Suffrages, together with the spelling, would suggest the Low Countries or the extreme North of France. There is a Flemish phrase on one of the blank leaves at the end, *lijeft doet doelen.* The only other mark of ownership is a book-plate, *Ex libris Gulielmi Fingland.* In a recent note on the first fly-leaf the book is inaccurately described as *Missal circa* 1490, *a fine specimen of binding in the Grolier style and exquisitely finished mounts.*

Writing. A fairly good characteristic Netherlandish or North French script, with pale lake rubrics and capitals.

67. TESTAMENTA XII PATRIARCHARUM. Laing 31.

Latin, vellum, $9\frac{3}{4}'' \times 7''$, ff. 17, double columns, 36 lines to a page. Cent. xv, Italian. *Binding*: Modern, entitled 'Rob. Grosthede Testamentum XII Patriarcharum MS. Saec. XV.'

2 f. *ex ore ipsius*

Collation. a^8, b^8, $c^1 = 17$.

Contents:

Testamentum xii Patriarcharum filiorum Jacob super translationem Roberti Lincolniensis Episcopi . . . . . f. 1
Transcriptum testamenti Ruben. . . .
Ends f. 17, exitus eorum ex terra Egypti. Amen. Expliciunt testamenta duodecim patriarcharum filiorum Jacob.

Provenance. The script is Italian. The only mark of ownership is the book-plate of the Duke of Sussex. The MS. is described in his catalogue.[1]

[1] *Bibliotheca Sussexiana* [1827], vol. i, pt. i, p. clxii, No. 108.

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68. HAYMO SUPER EVANGELIA. Laing 53.

Latin, vellum, 12″×9¼″, ff. 131, double columns, 41 lines to a page. Cent. xv, French. *Binding*: Vellum, lettered in modern hand 'Doctoris Haymonis Homilia super Evangelia.'

2 f. *expectatione quam*

Collation. a^{10}—e^{10}, f^{8}, g^{10}—k^{10}, l^{8}, m^{10}, n^{10}, o^{5}=131.

Contents:

Sequancia [*sic*] Sancti Evangelii secundum Lucam. In illo tempore, etc. . . . . f. 1
Omelia. Providens Dominus humane fragilitatis.
Ends f. 139 *v*. Transit dominus cum de judicio ad regnum reddit. Deo Gracias. Explicit liber omeliarum doctoris Aymonis Super Evangelia. Marevilh. A. Marevilh.

Provenance. This is a French book. It appears to have been written by one A. Marevil for a member of the family of Marevil of Perigord. The signature *A. Marevilh* is added at the end of the book in the hand which wrote the whole, and the coat of arms in the border (f. 1) belongs to an abbot of the house of Marevil.[1] The initials W. C. H. in pencil are written on the end board in a modern hand. An earlier inscription in the lower margin of f. 1 has been erased.

Writing and Illumination. Well and uniformly written throughout, with rubrics, blue and red filigree capitals, and one illuminated initial with a complete border at the beginning. The border is composed of flower and acanthus scrolls in blue, red, gold, and natural colours combined with gold ivy leaf. The initial is lake and gold, and there is a small miniature representing the author writing at a desk. The coat of arms[1] in the lower margin may possibly be a later insertion.

[1] *Vide* Appendix II (6).

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69. D. b. I. 10.

PETRI DE HEERENTHALS EXPOSITIO SUPER LIBRUM PSALMORUM.

Latin, paper and vellum, 11¼″×8⅛″, ff. 340, double columns, 39-44 lines to a page. Cent. xv, Dutch. *Binding*: Plain oak boards, uncovered, with embossed leather back (modern).

2 f. *modernis bibliis*

Collation. a^{16}—x^{16}, y^{4}=340. The first and last and the two middle leaves of each gathering are vellum.

Contents:

Prol. Patri in Christo reverendo domino Johanni de Arkel dudum trajectensis ecclesie, nunc vero leodiensis, episcopo, frater petrus prior ecclesie floreffiensis indignus . . . . . f. 1

Ends f. 3 *v*, in sec. sec. Amen.

Quosdam vero morere solet que in orationibus nostris . . . . . 3 *v*

Ends f. 4, prolixionis operis expetit tractatum. Sequitur primus psalmus. Beatus Vir.

Text. Beatus vir qui . . . . . 4 *v*

Ends f. 340, ad laudem et gloriam tuam qui es benedictus in sec. sec. Amen.

Colophon. Explicit collectarius super librum psalmorum collectus ac finitus per fratrem petrum de heerentals canonicum et priorem floreffiensem premonstratensis ordinis ad opus reverendi patris Johannis de Arkel episcopi leodiensis.

Provenance. A Dutch MS. Only one mark of ownership is found on the fly-leaf at the beginning. *Frater Joannes Vessaminus* [?] *de Tiw* [. . .] *me utitur anno* 1568 *in Tongr* [. . .] The same hand writes a title below this inscription.

Writing and Illumination. The hand is good throughout, but the pages are much stained with moisture. There are red filigree initials, and at the beginnings of Psalms large Gothic letters.

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70. D. b. V. 1.

HUGONIS DE S. VICTORE COMMENTUM SUPER LAMENTATIONES JEREMIE.
RICARDI DE S. VICTORE DE MISTICO SOMPNIO.

Latin, vellum, $5\frac{5}{8}'' \times 3\frac{3}{4}''$, ff. 184, 25 lines to a page. Cent. xv, Dutch. *Binding*: Modern brown calf, gold tooled, entitled 'Hugonis de S. Victore Commentum.'

2 f. *Quia vix aliquem*

Collation. a^8—z^8=184.

Contents:

1. Incipit Commentum Magistri Hugonis de S. Victore super lamentationes Jheremie Prophete . . . . . f. 1
   Quomodo sedet sola civitas plena populo. . . .
   Ends f. 91 *v*, quanta miseria sequatur. Deo gracias. Explicit commentum venerabilis et eximii doctoris Magistri Hugonis de Sancto Victore super lamentationes Jheremie Prophete.
2. Incipit expositio venerabilis et eximii sacre theologie professoris Magistri Ricardi de Sancto Victore de mistico sompnio Nabugodonosor regis et quae sit summa intentionis. Cap. 1 . 92
   Quid illud Nabugodonosor sompnium juxta litteram designet . . .
   Ends f. 183 *v*, vias nostras dirigat, qui sine fine vivit et regnat Amen. Explicit. Deo gracias.

Provenance. The hand is a good example of late 15th century French or Flemish script, the penwork ornament in the initials suggesting Flemish provenance. There is a note on the dates of Hugo and Richard of S. Victor on the fly-leaf in a 17th century hand, and a pencil signature, *J. Cam*, later.

Writing and Illumination. A good 15th century Gothic hand, uniform and well spaced, with blue and red filigree initials, the two at the beginning of the sections being finely executed.

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71. Laing 55.

JOHANNIS DE INDAGINE EXPOSITIONES SUPER CANTICA, EPISTOLAS PAULI ET TOTA BIBLIA.

Latin, paper, $8\frac{5}{8}'' \times 6\frac{1}{16}''$, ff. 342, irregular number of lines to a page. Cent. xv (1467), written by the author himself for the Carthusians of Erfurt. *Binding*: Oak boards covered plain leather, 1 brass clasp (broken).

2 f. *quod est*

Collation. a^2, b^{12}—k^{12}, l^{14}, m^{12}—B^{12}, C^4, D^8, E^{12}, F^{12}, G^2=342.

Contents:

1. Contenta in hoc volumine (scriptus per fratrem Jo. Indaginis Carth.) . . . . . f. 1
2. Quaestiones super Epistolas ad Gallatas, etc. . . . . 1 *v*
3. Anagoica expositio super Cantica 3
   In nomine J. C. Incipit [. . .] contemplacionis super cantica canticorum. . . .
   Ends f. 47, desiderium nostrum benedictum in sec. Explicit octava expositio super cantica canticorum et est tota anagoica; primum posui expositionem litteralem, secundum moralem, 3^{m} allegoricam, 4^{m} anagogicam in Carthusia prope Erffordiam circa annum dei 1470, et ibidem eodem ipse posui quintam de beata Virgine Maria, sextam iterum de beata Virgine posui in frankenfordiam anno 1462, septimam itaque sed aliter de b. Virgine in Stettin anno 1464 ad petitionem Carthusiensium prope Rostock, octavam posui hic juxta Erffordiam anno 1467.
4. Expositio quadruplex super epistolam ad Gallathas . . . 51
   In nomine D. N. J. C. incipit prologus . . .
   Ends f. 124 *v*, Explicit per manum Jo. Indaginis seu Haghen Carthusiensis.
5. In nomine D. N. J. C. incipit expositio quadruplex super epistolam ad Ephesios 125
   Ends f. 183, manet in sec. sec. in sanctis feliciter. Amen.
6. Expositio quadruplex super epistolam ad Philippenses . . 183
   Ends f. 218, qui est benedictus in sec. sec.
7. Expositio quadruplex super epistolam Colosenses . . . 219
   Ends f. 252 *v*, in sec. sec. benedictus feliciter. Amen.
8. Expositio quadruplex super epistolam ad Thessalonicenses . 253
   Ends f. 308 *v*, ad quem perducat nos Xpe Jhesu feliciter. Amen. Explicit quadruplex expositio ad thess. et pertinet ad Carthusiam in Erffordia.

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9. Incipit declaratio quadruplicis expositionis . . . super tota biblia veteri et novi testamenti 309
Ends f. 316, laborem perducamus. Amen.

10. [Tractatus de Modo Studendi]. Jhesu Nazarene rex judeorum miserere mei doce me, adjuva me et salva me, Assiste nunc et in omni opere. Amen 317
Incipit in nomine ejusdem Domini Jhesu tractatum de studio parvulorum. . . .
Ends f. 340 *v*, qui cum patre et spiritu sancto regnat in sec. sec. Amen. Explicit tractatus de modo studendi in libro vite qui est Jhesu Christe dominus noster benedictus in sec. Anno 1460 in [. . .].

11. Quaestiones super epistolas ad Thessalonicenses, etc. . . 342

Provenance. There is abundant evidence in colophons and in inscriptions that this belonged to the Carthusians of Erfurt, and that it was written by the hand of John of Haghen, the author of the treatises, in 1467. F. 1, *Hic liber est ordinis Carth. et primo pertinet ad domum ejusdem ordinis quae est Erffordia.* F. 125, *Carthusiensium prope Erffordiam.* End board, *Liber Carthusiensium prope Erffordiam.* The colophon on f. 47 fixes the date 1467, and the place Erfurt; that on f. 124 *v* states that it was written *per manum Jo. Indaginis*; that on f. 308 *v* adds *Pertinet ad Carthus. in Erffordia*; that on f. 340 *v* gives date 1460.

A comparison between this and the other Erfurt books reveals that No. 109 is partly written by him, also that No. 153 has his signature and some notes by him, and that No. 147 has a Tabula and notes in his hand.

The colophon on f. 47 gives information as to the homes of certain other treatises of Haghen. The first, second, third, fourth and fifth of the Expositions he says he placed with the Carthusians in Erfurt, 1470; the sixth in Frankfurt in 1462; the seventh in Stettin in 1464 at the request of the Carthusians at Rostock; and the eighth (that here given) in Erfurt, 1467. A 17th century note inserted here says that the sixth and seventh have perished with the monasteries in Frankfurt and Stettin.

The original binding is here preserved. A 14th century treatise in double columns has been used to line in the boards, and an early 11th century MS. to guard the strings. The book seems to have been in Germany till the early 19th century. It has a label on the back with the number 676.

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Writing and Illumination. It is written entirely by John of Haghen himself in a minute hand, very difficult to read, but familiar in the other Erfurt books. There are roughly executed red capitals and quotations, and titles are underlined in red.

72. COMPENDIUM THEOLOGICE VERITATIS. D. b. II. 1.

Latin, paper, 10¾″×8¼″, ff. 65, *c.* 49 lines to a page. Cent. xv/xvi, Scottish [?]. *Binding*: Modern.

2 f. *et pax a deo*

Contents:

Tabula . . . . . f. 1
Compendium Theologicae Veritatis.
Prol. Veritatis theologice sublimitas—opusculum compilavi. Explicit prologus 3
Text. Incipit liber primus de natura divinitatis quod est deus Cap^m Primum.
Deum esse multis modis ostenditur. . . .
Lib. ii, f. 11 *v*; Lib. iii, f. 23; Lib. iv, f. 30 *v*; Lib. v, f. 37; Lib. vi, f. 49; Lib. vii, f. 59. Ends f. 65 *v*, Illud quod promittit deus [incomplete, wants 1 f.].

Provenance. Probably a Scottish book. Part of an inscription by a contemporary hand on f. 3 reads, *ad dompnum Robertum Farguson monachum et claustralem Dunfermlynensem priorem.* The Town Records of Dunfermline show that Robert Ferguson was prior about 1530. There are some bibliographical notes on the MS. in a modern hand bound in with it, and to these Laing adds a note: *This MS. was in the Library collected by Sir Robert Gordon of Gordonston, Bart., and sold by auction in London, March* 1816. *It was bound along with a work by John Major,* 1528. *See No.* 1541 *of the Sale Catalogue.*[1]

Writing and Illumination. Written in a fair hand with some roughly ornamented initials at the beginning. The margins are badly cut, and there is some damage from moisture.

[1] See Sale Catalogue of Robert Gordon of Gordonstoun, Bart. Sold by J. G. Cochrane, London, March 14, 1816. No. 1541. B.M. 821, g. 31.

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73. Compendium Theologice Veritatis. D. b. V. 5.

Latin, paper, 8″×5¾″, ff. 233, 25 lines to a page. Cent. xv (1477), Italian (written by 'Presbyter Franciscus Captaneus de Placentia' in the Benedictine monastery of Padolirone, near Mantua). *Binding*: Modern, but with remains of old brass clasps, lettered 'Alberti Magni Compendium Theologiae.'

2 f. [*irasci*]*bilitatem corpus*

Collation. a^{13}, b^{12}—r^{12}, s^{14}, t^{14}=233.

Contents:

1. In Agenda Mortuorum apud Rationale Divinorum Officiorum
   Hoc loco de officio mortuorum dicendum est . . . . . f. 1
   Ends f. 11 *v*, Vir fortissimus Judas Macha. xii°, etc. Explicit.
2. Sermo pro mortuis fratris Pauli de Cumis Ordin. Praedicatorum . . . . . 11 *v*
   Beati mortui qui in domino moriuntur. . . .
3. Gregorius in libro moralium spiritualiter sic inquit de mortuis . 13
   Mortui non mortuum sepeliunt. . . .
4. De nece Apostolorum in quadam cronica sic legitur . . 14 *v*
   Claudius imperat Marchus evangelista. . . .
5. Incipiunt Capitula primi libri qui cum ceteris intitulatur compendium theologie Magistri Alberti Magni ordinis predicatorum.
   Et primo. Quod deus est multis modis 15
   Incipit prologus in compendio theologie veritatis magistri Alberti Magni ordinis fratrum predicatorum.
   Veritatis theologice sublimitas—etiam opusculum compilavi.
   Text. Deum esse multis modis ostenditur. . . .
   Lib. ii, f. 44 *v*; Lib. iii, f. 85; Lib. iv, f. 111 *v*; Lib. v, f. 136; Lib. vi, f. 177 *v*; Lib. vii, f. 208.
   Ends f. 227, quisque beatus secundum meritum sine fine recipiet. Deo gracias Amen.
   Colophon. Laus tibi sit Xpe, quoniam liber explicit iste. Explicit septimus et ultimus liber qui totus intitulatur compendium theologice veritatis compositum per Egidium de Roma. Sed quidam ascribunt beato thome de aquino, alii cuidam thome theutonico, aliqui vero alberto magno. Finit per me presbiterum franciscum captaneum de placentia in monasterio sancti benedicti de Padolirone in quadam cella quae sancta justina nuncupatur, ad instructionem et consolationem meam, ad honorem dei ac beatissime Virginis Marie Matris eundem et omnium sanctorum ac sanctarum totius curie celestis Amen. 1477 die decimo Octobris.

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6. Incipiunt quaedam praepulchra miracula B. V. M. . . 227 *v*
Quidam judex sepe prope munera judicium ipse putabat esse unum diem Laus deo Allel. . . .
Ends, Ut corpus redimas, ferrum patieris et ignes.
Utque animo valeas ipsa tollerare negabis.
[Another Miracle has been added at the foot of f. 227.]

Provenance. According to the very full colophon the MS. was written by Francisco Cattaneo of Piacenza, in the Benedictine monastery of Padolirone in the diocese of Mantua, in a cell called after S. Justina, on the 10th of October 1477. This scribe attributes the Treatise to Egidius de Roma, rejecting the various authors to whom it has usually been attributed. On the lower margin f. 1 is an 16th century inscription, *Est Sancti Xijsti* [*Sixti*] *placentini signat:* 801. The church of San Sisto dates from 1499, and is the same for which Raphael painted his Sistine Madonna.

The only other mark of ownership is a note on the fly-leaf indicating that the MS. was in the Libri Collection, and is described in the catalogue.[1]

Writing and Illumination. Written in a small, neat, Italian hand with plain red capitals, complete and in excellent preservation.

74. Compendium Theologice Veritatis. Laing 59.

Latin, vellum, 10″×7⅛″, ff. 103, in double columns, 32 lines to a page. Cent. xiv, German [?]. *Binding*: Original, oak boards covered leather with marks of strap, lettered, on modern paper label, 'Compendium Theolog: Veritatis. Perg. Mscpt. (a.d. xiv Jahrh.).'

2 f. *incipit compendium*

Collation. a^6 (wants 1 and 8), b^8, c^8, d^7 (wants 1), e^6 (wants 1 and 2), f^7 (wants 5), g^8, h^7 (wants 8), i^8, k^7 (wants 5), l^7 (wants 5), m^8, n^8, o^7=103.

[1] Sale Catalogue Libri MSS. Sotheby, March 28, 1859, p. 7. No. 22, B.M. S.-C.S. 461.

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Contents :

Capitula Librorum (incomplete, wants 1 folio) . . . . . f. 1
Incipit compendium theologice veritatis 2
Veritatis theologice sublimitas—hoc opus compilavi.
Liber Primus. Quod Deus est.
Deum multis modis ostenditur. . . .
Lib. ii, f. 13 *v*; Lib. iii, f. 27 (wants first folio); Lib. iv, f. 40; Lib. v, f. 53 *v*; Lib. vi, f. 76; Lib. vii, f. 92 *v*.
Ends f. 102 *v*, secundum merita recipiet sine fine. Amen.
Colophon. Finis adest operis.
Mercedem posco laboris.
Finito libro.
Sit laus et gloria Christo.
Explicit Compendium Theologice Veritatis. Amen. Qui me furetur, sibi collum finie necetur. Explicit liber.
Sermo. Ecce sponsus venit, exite obviam ei 103
Verba ista cantantur—ineffabile perducat nos J. C. Amen.

Provenance. The script is probably German, but there are no specific marks. The title, a modern one, shows that it was in a German library up till a late date. Binding in the front board was a fragment from an 11th century book, probably a Psalter now removed and placed among the fragments (MS. 211. xviii).

Writing. Fair Gothic hand, plain red capitals.

75. S. THOMAE AQUINATIS DE VERITATE. Laing 42.

Latin, vellum, $7\frac{1}{4}'' \times 4\frac{7}{8}''$, ff. 231, double columns, 48 lines to a page. Cent. xv (1466), Italian (Vigevano). *Binding*: Bronze morocco, lined watered silk, brown silk ties and markers, modern.

2 f. *multitudinis ususque*

Collation. a^8—m^8, n^4, o^8—F^8, G^3=231.

Contents :

[S. Thome Aquinatis De Veritate] . . . . . f. 1
Lib. i. Veritatem meditabitur guttur meum . . . . . 1 *v*
Lib. ii. Meditatus sum in omnibus operibus suis . . . 38 *v*
Lib. iii. Deus magnus Dominus et rex magnus . . . 89 *v*
Lib iv. Ecce hec ex parte dicta sunt . . . . . 169 *v*
Ends, exultabitis usque in sempiternum Amen. Deo gratias.

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III

Dnũ esse pmũ omniũ tor esse pfigonem pleuum possidens q deũ dignũ i supiorib⁹ est ostensum q ex sua pfectõe bitudĩa eius exhibs esse languntur ut nõ solũ pmũ omniũ sĩ et pncipiũ ois esse ostendat esse aũt aliqd debuit nõ necitate nec sĩ ex sue uoluntatis ne ex superioꝝ est manifestũ. Vñ ons est ut finem suũ sit ois Nam sup ea quenñ uolũtate subdũ ppriam⁹. Hoc a deũm sup eos ase pfectos pfectõ bet ut pot qui ad eos pducẽdos nec exctiõis egẽtis aniadõ indigẽ nr⁹ fuit cũ sit toti esse ullĩ effectus Bonũ aũt que p uolũtatẽ pducit agẽtẽ uniqq; ab agente i finem alqd ordinat Bonũ eĩ et finis est obm ppm nr⁹ Vñ necesse est ut q exuolũtate procedit ad finẽ aliqđ ordinet finẽ aũt ultimũ omniũ eos p sua offõe accõm. Qua ois finem ultĩ ab eo qui pnt⁹ est dicit p quẽ agit. Necesse ẽ igit ut deus q ẽ ipse sĩ pfectus q oĩb⁹ entib⁹ ex sua pfectõe esse largit⁹ oium entiũ rector existat. a nullo utiq; directus n est ad qđ ab ipo esse nõ habeat. Sĩt igit sicut pfectus in essendo et agendo ita etiam et i regendo pfectus. Dicũ aũ regimĩ esse i diuersis agere diuinũ male fm pfectam natam. Quedam naq; sic a deo producta sũt ut illoꝝ bitudo eoꝝ solitudinem gerãt et pmanẽtẽ teneãt. Dñ et qđ nõ solũ sunt producta sed et ipa a deo regunt⁹ fm ipsa actõe dei bitudinẽ. Que si i sua ductõe dimittãt ad ultimũ finẽ pcedunt regimĩ ad ultimũ finẽ pcedũ ex diuino regimĩe amouẽtur. Repellunt autem si quid i sua ductõe perturbatum. Illa aũ itellĩgũ carent qđ in suũ finẽ nõ dirigũt sed ab alio diriguntur. Quoꝝ quedã ita corrupta exĩtũ sicut i cẽ nata aliqn nõ pnt retinere ita i ipsa actõe ab ordine i finem eis pstitutum nõ sepe excedunt. Si deficiente regimĩ regimine subdũt sicut sunt corpa celestia q̃ mot⁹ sep uniformiter procedũt. Alia aũ corruptibilia exĩtia nãl ce pars pnt petere qui tam p alios pfectus supplet. Nam uno corrupto aliud qđ ex eo fit i actõe ipsi a nãli ordine deficiũt qui tam deficiens p ad bonũ ide pcedens operat. Hoc q̃ apparet q nec ulla q ab ordine pmi regimĩs alienata pfecte pmi regimis excludunt. Nã nõ corruptibilia eoꝝ sicut ab eo duo data sũt. ita pfectio eoꝝ pficitur. Q. Augo dio scribens spũ psalmista dicens ppt nõ uinũ regimen demittet⁹ qđ qñ deficiũt nõ bo pmi regimis pfecte. Nec quod i hoc q dicit deus pfectus. I hoc q dr magnus q nullo indigẽs ad sue pfectõis effectũ pducendũ metuit ano I hoc q dicit rex magnus sup oẽs deos. qz et si sint multi regentes omẽs tñ ei regimi subdũt. Sic aũt deficiũt nobis regimis modi et quedã ĩtermedia ab illis alia que eoꝝ regimen sentiũt ab eo sequũt⁹ ultimũ finẽ qui est ipse deus qui nõ recedit. Qui aũ ad corruptibilia q etiam si corrumpũt tñ aliqd actõis a primo regentis nõ excludũt. Inde dicit qs i manu ei sũt cõa fines terre. Qui aũ ab ecclesia eoꝝ que eoꝝ altitudinem terre excolũt. Incorruptibilia corpora et semp recti ordinem omnium regimis seruãt. Vñ dicit exaltitudines mõtiũ ipius sũt. Tercio aũt huius moꝝ quis regimis rationem assignat qm necesse est ut ea que a deo sunt ordinata ab eo a regãt. et hoc ẽ qđ dicit. ipse qui est maris qe. Quia ergo i pmo libro de pfectione nr⁹ pfectus sum. in so aũt de pfectione primi ipius finis quã est rerum omnium pfectus et pncs. Restat hoc tho libro p sequi de pfectionibus ipsius dignitate ipius finis q est finis et rector. Erit q hoc ordine procedẽti ut primo de ipo fine q est rerum omnium finis. Secundo de regimine ipius finis regimis. tertio de ipso gubernato. Tertio de singulis qui regimi. put gubernat creaturas illem bntes.

Omne agens agit pp finem. Ia q. Ostendũ ẽ q p q cẽ agẽs i agendo itendit aliquẽ finẽ. In hoc ens q manifestũ pp finẽ agit. Si dicat cẽ finem i qđ irecte tendit agẽs. Si ei addatur dicat ampliꝰ finẽ. deficies. aũt ab hoc dicat deficiẽs a fine irrecto. sicut pa i medio agẽte ad sanitatẽ et dicit cũ ad ẽtũ emunctionis. nec differt qđ aĩ hoc ut

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Colophon. Hoc opus perfectum fuit per me Philippum de Homodeis in loco viglevani die primo mensis Septembris 1466.
Capitula. Quod sit officium sapientis 228
De statu mundi post judicium.

Provenance. The exact provenance of this MS. is given in the colophon (see Contents), which states that it was finished at Viglevanum on 1 September 1466 by Philippus de Homodeis. Viglevanum, or Viglebanum, is the modern Vigevano in the province of Vercelli, duchy of Milan.

There are no later marks.

Writing and Illumination. A beautifully written MS. with blue and red or red and purple filigree initials to chapters, and four magnificent illuminated title-pages to the books.

1. Fol. 1 *v.* Book I. A rectangular panel, enclosed by a plain band of gold, flanked on either side by a conventional floriated border of blue, lake, green, vermilion, and much burnished gold relieved by gold rayed discs. The panel is divided into five sections, a central panel with three divisions, and on either side of this a narrow panel with the following figures within elongated gold quatrefoils —*L.*, S. Matthew, S. Mark, S. Jerome (as Cardinal), S. Ambrose (mitred, with scourge), S. Bonus [Bonaventura?] (monk with rosary); *R.*, S. John, S. Luke, S. Gregory (as Pope), S. Augustine (with mitre and book), S. Theodora.

In the top division of the central panel is a small medallion of the Virgin and Child set in conventional foliage. Below this on a gold ground the initial V in lake, blue, and green, containing the figure of S. Thomas Aquinas in Dominican habit seated at wooden desk with book and inkhorn, the figures of SS. Peter and Paul on either side. Below again, on a rectangular panel of burnished gold, a white scroll with the first words of Book I in gold letters. In the lowest section of all, within a medallion encircled by a laurel wreath, is a lady in red and black robe with black coif, reading (possibly the owner).

2. Fol. 38 *v.* Book II. Within a rectangular frame, surrounded by rayed discs of burnished gold with touches of conventional foliage, a large historiated initial M, and the first sentence of Book II in gold capitals on square coloured grounds. The initial, which occupies almost half the page, is of blue, lake, and green on a background of plain burnished gold. In the centre of it, against a background of shaded blue sky with gold clouds, the author, again in Dominican habit, sits meditating at square wooden desk, a scroll before him, quill in right hand, ruler in left, a small white dove on his left shoulder. The remainder of the page is filled with the first words of the book in Roman capitals on square grounds of green and lake alternately.

3. Fol. 89 *v.* Book III. Similar in style. Within the initial D, against a background of blue sky touched with gold clouds, the author kneels, and in the sky above Christ on the Cross appears to him. Across the picture in small white letters is a sentence which, if read in a mirror, would read *Bene scripsisti de me Thoma.* In the lower half of the page is written in two columns of gold capitals, with blue and purple penwork between the lines, the first words of Book III.

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4. Fol. 169 *v*. Book IV. The initial E is in this case much smaller, occupying only a third of one column. Within it, S. Thomas sits in profile at a combined desk and book cupboard, with book, inkhorn, ruler and quill; a flying angel with scroll inspires him. The book cupboard at the back of the desk is open showing two shelves with red books upon them. The opening sentence of the book is written in two columns: the first in gold capitals on alternate grounds of green and lake, the second in smaller letters on the plain vellum with red and purple filigree ornament.

76. D. b. IV. 10.

Petri Lombardi Sententiae, Lib. III and IV. Liber de Sacramentis.

Latin, vellum, $7\frac{9}{16}'' \times 6\frac{1}{8}''$, ff. 195, double columns, 37 lines to a page. Cent. xiii, French or English. *Binding*: Stamped hog-skin, 2 brass clasps. Label, 'Theologia Mistica.'

2 f. *donavit illi nomen*

Collation. a^{12}—e^{12}, f^{10}, g^{12}, h^4, i^{12}, k^{12}, l^8, m^{12}, n^{18}, o^{16}, p^{18}, q^{13}=195.

Contents:

1. [Petri Lombardi Sententiae, Lib. iii and iv.]
   Jam nunc hiis intelligendis—deo revelante valeamus. Incipiunt capitula tercii libri . . . . . f. 1 *v*
   Quare filius carnem assumpsit . . .
   Text. Incipit liber tercius. De incarnatione verbi . . 2 *v*
   Cum igitur venit plenitudo temporis . . .
   Ends f. 33 *v*, fere occidantur. Explicit liber tercius.
   [Lib. iv]. Hiis tractatis quae ad doctrinam—accedamus. Incipiunt Capitula libri quarti. De Sacramentis . . .
   Text. Incipit liber quartus. Samaritanus enim . . . . 35 *v*
   Ends f. 86, ad pedes usque via duce pervenitur. Explicit, expliceat, ludere scriptor eat.
2. [Liber de Sacramentis] 87
   Dicit, etc. xxxviii. Unguentarius faciet pigmenta . . .
   Ends f. 195, vie et patrie ergo dilectio non est dos [. . .]

Provenance. This is not clear. From its appearance the book may be English or French. There is an old 15th century press-mark on f. 1, *P. XXI*, but no other early mark of any kind. It would seem later to have been in German hands. The binding (probably 17th century) looks German, and one pencil note

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of more recent date, 194 *Blätter*, is additional evidence of its having been in Germany.

A Sale Catalogue entry (of unknown date) gives its price as £3, 3s.

Writing and Illumination. A beautifully written MS. in a uniform Gothic hand and very black ink, well spaced with good margins, now partially cropped, on fine vellum. The ornament consists of rubrics, marginal references in red, and good blue and red filigree initials.

77. Laing 45.

ANTONINI ARCHIEPISCOPI FLORENTINI DE CONFESSIONE, ETC.

Latin, vellum, $5\frac{3}{4}'' \times 4\frac{1}{8}''$, ff. 201, 24 lines to a page. Cent. xv (1472), Italian (Naples). *Binding*: Modern, stamped 'D. L. Laing Bequest.'

2 f. *lumina* [?] *habita*

Collation. a^{10}—o^{10}, p^{11}, q^{8}, r^{10}—v^{10}, x^{2}=201.

Contents :

1. [Tractatus de Confessione Antonini Arch: Florentini Ordinis Predicatorum] . . . . . f. 1
   Prohemium. D[?]effecerunt scrutantes scrutinio ait. . . .
   Ends f. 27, de quibusdam statibus hominum. Explicit Prohemium.
   Incipit secunda pars. De interrogationibus faciendis super decem preceptis . . . . . 27 *v*
   Postquam ille qui vult. . . .
   Ends f. 66, Excommunicatus extra hereticis. Explicit secunda pars hujus operis.
   Incipit tertia pars. De interrogationibus fiendis ad quosdam status hominum pertinentibus. Et primo ad conjugatos.
   Nunc formande sunt interrogationes 66
   Ends f. 141, conscientia dictum est supra. Amen.
2. Incipit De ornatu mulierum 142
   Queritur primo utrum ornatus mulierum. . . .
   Ends f. 152, superfluitates et vanitates faciant et vendant. Explicit de ornatu mulierum.
   Si fecit pro aliis securitatem—ut supra in prima parte . . 152
3. De proseneta qui dicitur sensale 153
   Si proseneta fuit—peccat mortaliter.

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4. Litany [Dominican] . . . . . 153 *v*
5. Incipit tractatus excommunicationum 160
Cum apostolica doctrina cunctos fideles admoneat dicens. . . .
Colophon. Per me fratrem Nicolaum de Neridono completum est hoc opus Reverendissimi patris fratris Antonini Archiepiscopi Florentini Ordinis Sacri Predicatorum. De confexione et aliis multiplicibus insertis in eo ad animarum salutem pertinentibus. Deo gracias. 1472 primo Sept. 5° Ind.
6. Iste sunt abominaciones [sic] quae extracte sunt ab interrogatorio beati Antonini. In primis circa primum preceptum. Si transgressor est sive comissit inplere aliquid—vel fautor hereticorum est excommunicatus. Expliciunt abreviaciones supradicte 190

Provenance. The colophon on f. 188 *v* gives the exact details of provenance. The book was written by Brother Nicolas of Neridono [Nardo] in the kingdom of Naples in 1472. It contains a Dominican Litany, with collects following. Its subsequent history is not indicated prior to its acquisition by Laing.

Writing and Illumination. The hand is fairly good, the illumination rather below the average. There are plain red and blue capitals, floriated initials with conventional foliage and gold balls, a few initials with figures and partial borders, and one complete border of a more elaborate kind. Enclosed within plain bands of blue and gold is an oak-leaf spiral combined with feathery branch work. In the lower margin three winged amorini are pointing to a rabbit which sits in the centre eating lettuce.

Historiated Initials:

1. Fol. 1. S. Antoninus with mitre and Dominican habit, blessing.
2. Fol. 27 *v*. A Dominican and a penitent, figure of S. Michael and dragon in margin.
3. Fol. 66. Dominican marrying man and woman (the couple are in margin).
4. Fol. 142. Dominican preaching.
5. Fol. 160. Dominican pronouncing doom of excommunication.

78. Tractatus Varii. D. b. V. 3.

Latin and German, paper, $8\frac{1}{4}'' \times 5\frac{3}{4}''$, ff. 209, 37, etc., lines to a page. Cent. xv, German (Amorbach). *Binding*: Original, stamped pigskin, one brass clasp gone, modern label.

2 f. *quum obliviscaris*

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Collation. a^{12}—d^{12}, e^{14}, f^{10}, g^{12}—i^{12}, k^{6} (other six cut out), l^{12}—n^{12}, o^{10}, p^{12}, q^{12}, r^{6}, s^{12}, t^{7}=209.

Contents :

1. Tractatus de Corpore Christi. [Albertus Magnus 'De Sacramento Altaris.'] . . . . . f. 1
Venite commedite panem meum. . . .
Ends f. 49, nos perducere dignetur Jhesus Christus Dominus noster. Amen.
Colophon. Explicit hoc opus preciosum de sacramento dominici corporis et sanguinis Christi anno domini m° cccc° lxvi° dominica post festum corporis christi hora quinta decima per fratrem Syfridum Slimdlin. In monte sancti gothardi, etc.
2. Poem in German [each line begins with a letter of the alphabet in turn] . . . . . 49 *v*
A. Alle gut dinck lass dir lip sin : schrin.[1]
3. Capitula libri qui dicitur bonum universale sive de apibus . 52
Text. Apis est animal multipes 55
Ends f. 61, in littera A. in tractatu de animalibus secundum plineum et avicennam, etc. Finis est.
4. Summa de tribus punctis essencialibus christiane religionis [collecta per M. Thomam Ybernicum, A.D. 1316] . . . 62
Text. Religio munda et immaculata. . . .
Ends f. 81 *v*, in quo debet esse major discrecio. Hii sunt puncti religionis christiane collecti per, etc. Datum Prage anno domini 1349° die duodecima mensis novembris archiepiscopatus domini nostri Arnesti anno sexto.
Colophon. Rescriptus hic tractatus.
Per fratrem Sifridum vocitatus.
Domino Oswaldo priori oblatus.
Spero quod sit ei gratus. 1464 sabbato ante dominicam Oculi.
5. De Sacramento [Altaris] 82
Nota quod sacramentum altaris multis modis nominatur. . . .
Ends f. 93 *v*, qui ex humanitate indulgentiam dare posset. Laus Deo.
6. De Missa Declaratio et Interpretatio seu Expositio . . 94
De missa non primo pulsantur campane. . . .
Ends f. 97 *v*, ne eadem plorando reddere compellamur. Finis, etc.
7. Soliloquium Augustini [de Arra Anime] 98
In nomine domini incipit soliloquium de arra anime.
Ut discamus ubi nos oporteat. . . .
Ends f. 104 *v*, totis praecordiis concupisco.
Colophon. Explicit soliloquium S. Augustini de Arra Anime per fratrem Sifridum Schlimdlin, A.D. 1464, feria tertia pasche hora xi, etc.

[1] See Appendix IV, § IV.

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8. [Tractatus de Radicibus Perturbationum ex SS. Patribus compositus per ipsum fratrem Sifridum] . . . . . 104 *v*
Aug. de conflictu viciorum et virtutum dicit O quam amarus est superbie. . . .
Ends f. 108 *v*, quem suscipere dignatus est disciplina morum fuit.

9. A. Alle gut ding lass dir lip sin : schrin[1] . . . . . 108 *v*

10. Expositio sive Interpretacio wlgaris fratris Bertholdi misse . 109
Diss is die bezeychunge der heyligen Mess als sie bruder Berthold predigt. . . .
Ends f. 114 *v*, Der alt und der junge, der sich und der gesunde Die haben unglich stunde was [?].
Discordant canus juvenis fragilis quoque sanus.

11. [Tabula super Bibliam] 115
Aaron—Zacharias.
Colophon. Explicit hoc opus scilicet registrum super bibliam secundum ordinem alphabeti et primo super veteri testamento secundo de novo testamento anno lxviii°.

12. Sermones de festivando 161
(1) Observa diem sabbati ut sanctifices eum. . . .
Ends f. 171, in celesti beatitudine ad quam nos, etc. Amen.
(2) Observa diem sabbati, etc. . . . . 171 *v*
Ends f. 181, cum gaudio autem esse quod nobis, etc. Amen.
(3) Observa diem sabbati, etc. 181
Ends f. 187 *v*, esse honestior, devocior, tranquillior et magis pacifica.

13. Liber beati Augustini de vita christiana 191
Prol. Ego primus peccator—nuncupetur exponam. Explicit Prologus.
Text. Christum unctum interpretari. . . .
Ends f. 200 *v*, quisque vitam obtinebit eternam. Amen.
Colophon. Explicit liber beati Augustini de vita christiana anno m°cccc°lxv°.

14. Tractatus de horis canonicis 203
Septies in die laudem dixi tibi. Quamvis sit deus.
Ends f. 209 *v*, qui cum patre et spiritu sancto vivit et regnat deus per infinita sec. sec. Amen. Explicit compendium hoc.

Provenance. This is a German book. A 17th century inscription on f. 1, *Ex Bib. Monasterii Amorbacensis O.S. Benedicti*, gives its probable provenance. Amorbach is a Benedictine abbey in the diocese of Wurzburg. A number of the treatises it contains were written by Fr. Sigfrid Slimdlin; the first one, according to the colophon, in Mount St. Gothard, in Switzerland. No. 1 is signed and dated 1466; No. 3 is said to have been rewritten by Fr. Sigfrid, at the expense of Prior Oswald, in 1464. No. 6 is also signed,

[1] See Appendix IV, § IV.

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and Nos. 9 and 11 are dated. A list of the Contents, probably of the 18th century, has been written in the fly-leaf. Part of a fine 12th century Psalter has been used in binding. According to a bookseller's sale entry (date unknown), the price was £1, 11s. 6d.

Writing and Illumination. A good cursive hand with plain red capitals and rubrics.

79. D. b. IV. 8.

GULIELMI PERALDI O. P. TRACTATUS MORALIS DE VIRTUTIBUS.
TRACTATUS DE VITIIS.

Latin, vellum, 9½″×6¾″, ff. 349, double columns, 42 lines to a page. Cent. xiii, English or French. *Binding*: Modern, lettered 'Liber de Virtutibus et Vitiis MS.'

2 f. *agi[tur] de hiis*

Collation. a^{12}—q^{12}, r^{4}, s^{12}—F^{12}, G^{9}=349.

Contents:

1. Incipiunt Capitula in tractatu de virtutibus . . . . . f. 1
   Praesens opus habet v partes principales. . . .
   Ends f. 2 *v*, de paciencia persecucionem. Expliciunt capitula tractatus virtutum.
   Incipit tractatus moralis de virtutibus [Gul: Peraldi O.P.] . 2 *v*
   Prol. Cum circa utilia studere debemus—de beatitudinibus.
   Text. Si seperaveris preciosum a vili 3
   Ends f. 195, parentes nostri celestem hereditatem. Tractatus virtutum explicit. Benedictus dominus virtutum qui incipit et perfecit. Amen. Amen.
   Capitula of above Treatise added in the 14th century . . 196 *v*
2. Tractatus de Vitiis. [Wants 8 ff. at the beginning] . . 198
   Ends f. 349, sapientie locutum est aliquando penituit tacere vero iniqua.

Provenance. From its appearance it is difficult to tell whether the MS. is English or French. There is no other evidence of provenance, and no indication of where the Library obtained it.

Writing and Illumination. The hand is good and very uniform throughout, and there are good blue and red filigree initials.

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Some of these have unfortunately been cut out, otherwise the book is in good condition. Eight folios are wanting at the beginning of the second treatise according to the 14th century foliation, which makes it difficult to identify. There are marginal notes, and also a Tabula to Part I, both in 14th century hands.

80. D. b. IV. 11.

DISTINCTIONES LIBRI SENECE DE COPIA VERBORUM, ETC.
SUMMA DE VITIIS.
SERMONES.

Latin, vellum, $7\frac{1}{4}'' \times 5\frac{1}{4}''$, ff. 233, partly in double columns, 36 lines to a page, partly single, 29-31 lines to a page. Cent. xiv (early), English or French. *Binding*: Modern, lettered 'Liber Sancte Marie de Kynlos MS.' 2 f. *quod inviti*

Collation. a^{9}, b^{10}, c^{14}, d^{20}, e^{12}—t^{12}=233.

Contents:

1. Liber Senece de Copia Verborum . . . . . f. 1
   Avida—Zelum. Ends f. 8, Explicit liber Senece de Copia Verborum
2. Extracta a libris Terentii, Senece, Plauti, Tullii . . . 6
   Hic incipiunt extracta a libris Terentii [in margin].
3. Summa de Vitiis 10
   Diffinitio Superbie. Superbia est derelicto meritis secretario.
   Ends f. 150 *v*, Locutum me esse aliquando penituit tacuisse vero nuncquam. Explicit summa de viciis.
4. Sermones Dominicales fratris Johannis Aurelianis quondam cancellarii Parysiensis 151
   In quinta dominica post pascha:—Petite et accipietis ut gaudium. . . .
   In tertia dominica xl^{a}:—Erat Jhesus ejiciens demonium . . . 154 *v*
   In 4ta dominica post pascha:—Cum venerit ille spiritus veritatis docebit . . . . . 158 *v*
   In die parasceve:—Eamus et nos commoriamus cum illo . . . 164
5. Sermones Dominicales Fratris Ferrarii ordinis fratrum predicatorum regentis in theologia 170
   In prima dominica post trinitatem:—Mortuus est dives et sepultus. . . .
   In secunda dominica post trinitatem:—Filioli mei non diligamus 173

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6. Sermones super Beatitudines 211
De Humilitate. Beati pauperes spiritu. . . .
Ends f. 233 *v*, Beati mundo corde—et aliud apertum dimittere proficit.

Provenance. The script, especially that of the first few pages, resembles French work more than English. There is a 15th century inscription, *Liber Sancte Marie de Kynlos*, but it is unlikely that it was written at Kinloss Abbey originally. There are no later marks.

Writing. The first nine folios are written in a singularly beautiful court hand of the early 14th century; the greater part of the *Summa de Vitiis* also in court hand, but of a more ordinary type, and the rest in Gothic script, all of the early 14th century. There are fairly good filigree initials. The volume has suffered at the beginning from mice.

81. D. b. IV. 13.

JOANNIS PECKHAM DE VIRTUTIBUS ET VITIIS.

Latin, vellum, $7\frac{3}{4}'' \times 5\frac{1}{4}''$, ff. 160, 42-46 lines to a page. Cent. xiv, English. *Binding*: Modern, lettered 'Opusculum de Virtutibus et Vitiis. MSS. 15th century.'

2 f. [*in*]*sultus demonum*

Collation. a^{12}, b^{12}, c^{10}, d^{12}, e^{11} (wants 1), f^{11} (wants 12), g^{12}—n^{12}, o^{8}=160.

Contents:

Tabula. Aversione—Ypocrismi [on fly-leaves].
Prol. Praesens opusculum in quinque partes dividitur . . . . f. 1
Text. Prima pars incipit De Aversione in generali 3
Deum qui te genuit derelinquisti. . . .
Ends f. 156 *v*, dominus illuminabit illos et regnabit in sec. sec. quod et nobis concedat dominus Jhesu Christe qui es deus benedictus in secula. Amen.
Fragment of a similar treatise 157
Filiis autem concubinarum largitus est. . . .

Provenance. Beyond the fact that the hand and ornament are English, there are no indications of provenance, an early

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inscription on the fly-leaf at the end being completely erased. It is one of Lord Alva's books, and occurs in his Press Catalogue.[1]

Writing and Illumination. An average legal hand with blue, red and purple filigree initials, rubrics and two partial borders of penwork.

82. Fasciculus Morum. D. b. IV. 16.

Latin and English, paper and vellum, $8\frac{1}{2}'' \times 5\frac{7}{8}''$, ff. 318, 28-33 lines to a page. Cent. xv, English. *Binding*: Modern.

2 f. *a paleis*

Collation. a^{10}, b^{8}, c^{12}—e^{12}, f^{10}, g^{12}—q^{12}, r^{16}, s^{12}—C^{12}, D^{10}=318.

Contents:

Sermon on the Lord's Prayer . . . . . f. 1
Incipit liber qui vocatur Fasciculus Morum 4
Prol. Frater predilecte ac sodalis preelecte—regraciari et laudare curetis.
Text. Et enim habetur in regula beati patris francisci. . . .
Pt. ii, f. 25 *v*; Pt. iii, f. 35 *v*; Pt. iv, f. 81; Pt. v, f. 104 *v*; Pt. vi f. 217 *v*; Pt. vii, f. 240.
Ends f. 274, et decus illius sanctissime civitatis. Amen. Et ibi finis libri.
Sermones [40 in number] 274
Jam sequuntur sermones. Ecce rex tuus venit tibi. . . .
Ends f. 291, nos in eterna tabernacula. Amen.
Et sicut istius libri finem feci.
In vigilia Sancti Eusebii.
Jam sequitur tabula istius libri 291
Absolon—Ydropsis.
Explicit tabula super tractatum qui intitulatur Fasciculus Morum.

[This work is generally attributed to Robert Silk, a Franciscan.]

Provenance. Probably an English MS., but no marks of origin or ownership are found.

Writing and Illumination. Well written by one hand throughout, with filigree initials. The inscription on the first vellum

[1] Edin. Univ. MS. Laing 755.

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fly-leaf in the 17th century hand, which annotates the MS., *Fasciculus Morum per fratrem Thomam Acclom Carmelitam*, may refer either to the scribe or to the supposed author.

83. D. b. IV. 14.

Opera Albertani Causidici Brixiensis.

Latin, vellum, $9\frac{3}{8}'' \times 6\frac{3}{8}''$, ff. 112 (+8 vellum fly-leaves), double columns, 31 lines to a page. Cent. xv, English. *Binding*: Modern, lettered 'Liber Sanctae Agathae compl. Albertanus Causidicus 1246 MS.'

2 f. *aliena pudenter*

Collation. a^8—o^8=112.

Contents:

Tabula [on fly-leaves].

1. Assit principio circa Maria meo. Incipit liber de amore dei et proximi et aliorum rerum et de forma vite liber primus . f. 1
   Initium mei tractatus sit in nomine domini. . . .
   De amore et dilectione proximi liber secundus . . . 10
   Habito tractatu—vegetari atque gaudere.
   De amore et dilectione et aliarum rerum corporalium liber tercius 37
   Tractatu habito de amore et dilectione proximi—regem sapienter procuras.
   De amore et dilectione rerum incorporalium liber quartus . 54 *v*
   Remissio tractatu de amore—ad quod ille nos conducat qui sine fine vivit et regnat. Amen.
   Explicit liber de amore et dilectione Dei et proximi et aliarum rerum et de forma vite quod Albertanus Causidicus Brixien[sis] de honore Sancte Agathe compilavit A.D. 1238 mensis augusti quo anno et mense obsidebatur civitas Brixie per Fredericum Imperatorem Indictione xi[a].
2. Incipit liber de doctrina dicendi et tacendi . . . . . 67 *v*
   Initio medio ac fine—ut eterna gaudia nos faciat pervenire. Amen. Explicit liber de doctrina tacendi et dicendi ab Albertano Causidico Brixiense de honore Sancte Agathe compositus et compilatus sub 1245 mense decembris.
3. In Christi nomine Amen. Incipit liber de consilio et consolacione 77
   Quoniam multi sunt qui in adversitatibus—cum gaudio et letitia recesserunt. Explicit liber consolationis et consilii quem Albertanus Causidicus Brixiensis de ore Sancte Agathe compilavit atque composuit sub annis 1246 in mensibus Aprilis et Mayi.

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Provenance. Both script and illumination are English. Two entries, one on the fourth fly-leaf at the beginning and the other on f. 112, give 16th century owners.

Constat iste liber domino Thome Wem[m]e [?] *clerico ex dono Johannis Harys quondam Bristollie vicecomitis. Dominus statum dirigat deus et anime propitietur.*

f. 112, *Orate pro anima Johannis Haris quondam ville Bristollie vicecomitis qui dedit hunc librum domino Thome Wem[m]e* [much erased]. One John Harryes was sheriff of the town and county of Bristol in 1505-6.[1] Thomas Wemme I am unable to trace.

There is another entry on the third fly-leaf at the end. *Johannis Sheperdi Katheryn vedo* [?] *de parochia Counsbury* [Congresbury, Somerset, still pronounced thus], and on the recto of the same leaf as the first entry, *Andreas Carre est hujus libri legittime possessor; Master Lane After my harty* [. . .]. On the verso of the first fly-leaf at the end are some lines which look like a cipher. All these entries are of the 16th century, but later than the first two. I have not identified any of the names, but all seem to belong to Somerset.

Finally we find the record of its gift to the Library inscribed in William Henderson's hand, *Liber Bibliothecae Edinburgenae Ex dono Caroli Gray mercatoris Edinensis. The gift of Charles Gray, merchant in Edinburg* 1684.

Writing and Illumination. The hand is good. The first page has an illuminated initial with a complete border in the English 15th century style. Otherwise the ornament consists of filigree initials and rubrics.

84. Maphei Vegii de Perseverantia. Tractatus Johannis Chrysostomi. Laing 57.

Latin, vellum, $8\frac{1}{2}'' \times 5\frac{3}{4}''$, ff. 192, 28 lines to a page (at end double columns 46 lines to a page). Cent. xv, Italian. *Binding*:

[1] See *The Little Red Book*, edited by F. B. Bickley, Bristol and London, 1900, vol. ii, p. 224; also *Abstract of the Wills at Bristol*, Wadley, p. 174.

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Modern, lettered on paper label, ' Vegii Maphei de Perseverantia Membranaceo secolo xv.'

2 f. *sexum imbeccilliorem*

Collation. a^{10}—r^{10}, s^{12}, t^{10}=192.

Contents :

1. Maphei Vegii de perseverantia liber incipit. Et primo de tranquillo statu religionis . . . . . f. 1
   Cum graves sepe ut sit in rebus humanis sustinetur. . . .
   Ends f. 166 (end of bk. 7), quem polliciti sumus conserendum pastinandumque veniemus. [Printed editions contain only 6 books.]
2. [Tractatus S. Johannis Chrysostomi] 167
   Sunt quidem plurima in te quem in te laudavi merito. . . .
   Ends f. 175, certum argumentum est.
3. [Alia Tractatus ejusdem] 175
   Et ista quidem de providentia . . . .
   Ends f. 190, vel dejici valebis. Deo gracias Amen.
4. Nota quod septe[m] modis fit facere de [. . .] tio mortalis . . . 190 *v*
   Ends, talem est in debitus, etc. [?]

Provenance. A semi-erased inscription on f. 191 gives the provenance. *Iste* [*liber*] *est monasterii Sancti* [. . .] *in* [. . .] *quem donavit nobis dominus Bartolomeus Rovarell*[*ensis*] *Archiepiscopus Ravennensis.* This may have been written by the hand which wrote the Treatises of S. John Chrysostom. The name of the monastery and the place are totally erased. Bartholomew of Rovarella was born at Rovigo in 1406, Bishop of Adria 1444, Archbishop of Ravenna 1445, Priest of S. Clement 1461, died at Rome 1476.[1]

Its later history is unknown. According to the Sale Catalogue entry pasted in the volume, it was sold for £2, 12s. 6d., whether to Laing or to an earlier owner is not clear.

Writing and Illumination. The *Vegius* is written in a clear sloping italic hand which grows smaller at the end. The final treatises are in Gothic script. The vellum is very fine, and the hands both good, but many of the pages have suffered from damp and become almost illegible. The book initials in Part 1 are burnished gold ornamented with vine-leaf pattern in blue,

[1] See Ulysse Chevalier, *Sources Historiques du Moyen Age.*

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vermilion, and green, that at the beginning having a partial border of foliage, flowers, and gold-rayed discs. Chapter initials are plain red Roman capitals. Part 2 has two initials of a different type, in dull gold, pink and green, floriated on square, burnished gold grounds.

85. Liber de Doctrina Cordis. D. b. IV. 15.

Latin, vellum, $7\frac{3}{4}'' \times 5''$, ff. 136, 27 lines to a page. Cent. xiv (late), English. *Binding*: Bound *circa* 1825-7 by Laing, stamped 'Reid Bequest,' lettered 'Liber super dispositione Cordis MSS. 14th century.'

2 f. *quod non tenet*

Collation. a^8—r^8=136.

Contents:

Tabula [on fly-leaf].
Liber de Doctrina Cordis [Grosteste] . . . . . f. 1
Prol. Praeparate corda vestra Domino—et attende doctrinam cordis tui praepositam.
Pars 1. Praeparate corda vestra—de ornatu anime sufficiant . 2
Pars 2. De custodia cordis. Post tractatum de praeparatione cordis—de custodia cordis et lingue sufficiant . . . . 71 v
Pars 3. De apercione cordis. Expedito tractatu de custodia cordis—medicamentum vite. 87
Pars 4. De stabilitate Cordis. Post tractatum de apercione cordis—de cordis stabilitate sufficiant . . . . . 96 v
Pars 5. De dacione Cordis. Expedito tractatu de cordis stabilitate—de cordis dacione sufficiant 111
Pars 6. De elevacione cordis. Dicto de cordis dacione—de cordis elevacione sufficiant 116
Pars 7. De scissione cordis. Dicto de cordis elevacione—eterne possessionis que in eo et per eum habebunt 126
Explicit liber de doctrina cordis.

Provenance. The hand and ornament are English. The only mark of ownership is an erased inscription on a fly-leaf at the end, *Iste liber consta Roberti* [. . .]. The book belonged to Lord Alva, and occurs in his Press Catalogue.[1]

[1] Edin. Univ. MS. Laing 755.

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Writing and Illumination. A good average hand, uniform throughout, with filigree capitals, rubrics, foliation, and one complete border of penwork at the beginning.

86. Liber Revelationum B. Brigitte. Laing 137.

Latin, vellum, $11\frac{9}{16}'' \times 7\frac{13}{16}''$, ff. 310, double columns, 40 lines to a page. Cent. xv, English. *Binding*: Original, oak boards covered sheepskin, 2 brass clasps broken, much torn and soiled.

2 f. *in spiritu sibi*

Collation. a^{12}—e^{12}, f^{10}, g^{12}—p^{12}, q^{6}, r^{4}, s^{12}—B^{12}, C^{11} (wants 12), D^{15}=310.

Contents:

Incipit prologus in libris celestibus revelationum dei beate Brigitte principisse nericie de regno suecie divinitus revelatus . . f. 1

Semper et mirabilia audita sunt in terra nostra—ab ipso missa fatebuntur. Explicit prologus in libris revelatus.

Incipit liber primus celestis revelationum—revelatus verba D. N. J. C. ad suam electam sponsam dulcissimam de certificatione sue excellentissime incarnationis et de improbatione prophanacionis et fractionis fidei nostre et baptismi et qualiter ad sui dilectionem invitat praefatam sponsam 3

Ego sum creator celi et terre unus in divinitate cum patre. . . .

Lib. ii, f. 50; Lib. iii, f. 85; Lib. iv, f. 111 *v*; Lib. v, f. 189; Lib. vi, f. 209; Lib. vii, f. 271.

Ends f. 293 *v*, inter manus praedictarum personarum emisit spiritum. Explicit ultimus liber celestis revelationum—revelatus. Deo Gratias.

Epistola solitarii ad reges. Reprehenduntur hinc illi qui ex arrupto et in proviso nullo ex animo precedente approbant aut reprobant personas. Se asserentes habere visiones et revelaciones divinas. Primum Capitulum . . . . . 293 *v*

Serenissimi reges et utinam veri reges in Christo. . . .

Ends f. 304, diffuseque loquencium. Deo gratias. Explicit epistola solitarii ad reges.

Prayer with rubric. Hec oratio sive meditacio subscripta fuit a deo revelata beate Brigitte in qua devote et pulchre laudatur virgo maria de sancta conceptione et infancia sua et de omnibus virtuosis actibus et laboribus et magnis doloribus totius vite sue et de sanctissima morte et assumptione sua . . . 304 *v*

Benedicta et venerabilis sis tu domina mea. . . .

Prayer with rubric. Hec oratio subscripte fuit a deo revelata beate Brigitte in qua pulchre et devote laudatur Christus cum

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narratione et de omnibus actibus et laboribus et doloribus vite et sanctissime mortis sue et de ascensione in celum et missione spiritus sancti in discipulos 306

Benedictus sis tu domine mi deus meus et amor meus dilectissime. . . .

Prayer with rubric. In hac oratione a deo revelata beate Brigitte de pulchre laudantur omnia membra sanctissimi corporis D. N. J. C. et virtuosissimi ac ejus corporalis . . . . 307 *v*

D. J. C. quamvis ego bene scio quod benedictum corpus. . . .

Prayer with rubric. In ista oratione que divinitus fuit revelata beate Brigitte devotissime et pulchre laudantur omnia membra gloriosi corporis virginis marie et virtuosi actus ejus corporalis . 308 *v*

O Domina mea, vita mea, regina celi. . . .

Ends f. 310, et solamen habuerunt. Qui vivis et regnas deus per omnia sec. sec. Amen.

Provenance. The script is typically English. The illumination, which is of a later date, is exceedingly crude. On f. 1 in a 17th century hand is the name *Thomas Fytton*, and of a later date *Ph. Mainwaringe Pr. E. 4l.*

Writing and Illumination. The hand is very clear and uniform, and the rubrics good, but no initials have been inserted by the original scribe. Historiated initials to the books have been very crudely executed later, possibly in the 16th century, along with complete or partial floral borders. This late work may have been done in Scotland.

87. D. b. IV. 18.

Liber Divine Doctrine S. Catherine Senensis.

Latin, vellum, $7\frac{5}{16}'' \times 5\frac{1}{4}''$, ff. 300, 20-26 lines to a page. Cent. xv, English [?]. *Binding*: Modern calf, lettered 'S. Cath. Senensis Liber Divine Doctrine. Codex Membran. Saec. xv.'

2 f. *[demonstra]ta ei ab universa*

Collation. a^{10}, b^{10} c^{8}, d^{10}, e^{10}, f^{8}, g^{8}, h^{8}, i^{7}, k^{8}, l^{10}, m^{12}—s^{12}, t^{14} (+6+9), v^{10} (+2+9), x^{12}—C^{12}, D^{10}, E^{13}=300.

Contents:

Incipit liber divine doctrine date per personam dei patris intellectui loquentis gloriose et sancte virgini Katherine de senis

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ordinis sancti dominici de mantellatis conscriptus ipsa dictante licet vulgariter et stante in raptu et audiente actualiter quod in ea loqueretur dominus deus et coram pluribus referente. Primo quomodo per orationem deo unitur et quomodo haec anima de qua hic loqueretur dum esset elevata in contemplacione quatuor peticiones domino faciebat. Cap. primum.

Exurgens quaedam anima versus honorem dei . . . . . f. 1

Ends f. 298, videtur quod animam meam nuper inebries. Deo Gracias. Explicit.

[This is identified by Little[1] as *Raimond de Vineis, Catherina de Senis.*]

Provenance. There is no clue to the provenance or history of this MS. A Sale Catalogue description is pasted on the fly-leaf, but its date is not known. At this sale the MS. fetched £3, 18s. 6d.

Writing and Illumination. This is clear and very black, by more than one scribe, with rubrics and plain red capitals. According to the original foliation 15 ff. are wanting at the beginning.

88. D. b. V. 2.

RICHARDI DE SANCTO VICTORE SOLILOQUIUM. BERNARDI SPECULUM MONACHORUM.

Latin, paper, $5\frac{13}{16}'' \times 4\frac{1}{8}''$, ff. 10, 25 lines to a page. Cent. xv (late), Dutch. *Binding*: Modern, lettered 'Soliloquium Richardi de Sancto Victore.'

2 f. *nesciens*

Contents:

1. Richardi de Sancto Victore Soliloquium . . . . . f. 1
   Verbum mihi est ad te, O rex seculorum. . . .
   Ends f. 6, et solidum regimen permanens in sec. sec. Amen. Eya benedico claritas horum et gloria tibi sit domine deus meus miserere nostri. Amen.
2. Excerpta ex sermonibus Augustini Bernardi et Gregorii . 6 *v*
   Scio ego et mecum omnis. . . .
3. Speculum monachorum beati bernardi abbatis . . . 8 *v*
   Si quis emendacionis vite desiderio. . . .
   Ends f. 10 *v*, quasi ipse et deus sint soli. Explicit. Explicit.
4. Three short poems in Dutch . . . . . 10 *v*

[1] See Little, *Initia Operum Latinorum.*

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Provenance. Evidence both external and internal proves it to be a Dutch MS.

Writing. Rather roughly written without attempt at ornament.

89. D. b. IV. 17.

SALUTATIO ALBINI, MEDITACIONES BERNARDI, ETC.

Latin, vellum, $6\frac{3}{8}'' \times 4\frac{3}{4}''$, ff. 117, Part 1 27 lines to a page, Part 2 double columns, 30 lines to a page. Cent. xii, xiii and xiv, English. *Binding*: Modern, lettered 'Salutatio Albini Opuscula Varia MSS. 13th and 14th centuries.'

2 f. [*pa*]*ciens est*

Collation. a^8—g^8, h^7 (wants 1), i^{10}, k^{10}, l^6, m^{12}, n^8, o^8=117.

Contents:

1. Salutatio Albini [12th century] . . . . . f. 1
   Prol. Quia tu mater voluisti ut ego Albinus presbyter—et dilectabile ad audiendum.
   Text. Scio vere multum esse. . . .
   Ends f. 63, illa magnificentia cujus est honor et gloria in sec. sec. Amen.
2. Meditaciones Bernardi [13th century] . . . . . 46 *v*
   Multi multa sciunt et semetipsos nesciunt. . . .
   Ends f. 82, cum sponsa prospicies unum eundemque domini glorie. Qui vivit et regnat cum deo patre in unitate spiritus sancti deus per omnia sec. sec. Amen. Expliciunt meditaciones beati Bernardi. Amen.
3. Sermo. Considerandum quod peccatum fratris cum probare non possumus . . . [14th century] . . . . . 82 *v*
4. Soliloquium dilectionis quod de Arrha Anime intitulatum est Hugonis de Sancto Victore . . . . . 83 *v*
   Begins imperfectly.
   Ends f. 88 *v*, hoc totis praecordiis concupisco. Explicit Soliloquium dilectionis quod de arra anime intitulatum est.
5. De Amicitia Spirituali . . . . . 89 *v*
   Quoniam res humane ut ait Tullius. . . .
   Ends imperfectly, ut quoniam solitaria [. . .].
6. Part of the Legenda Aurea . . . . . 90 *v*
   [. . .] ante decime etatis sue anno pontifex publice nuntiavit. . . .
   Ends f. 101 *v*, consistit in ferventi dileccione (incomplete).

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7. Sermones ad [. . .] et ad contemplativos, etc. . . . 102
Indicabo tibi homo quid sit bonum . . .
Sedebit solitarius et tacebit. . . . (incomplete).

Provenance. Probably this is an English MS. There are no marks of ownership, but it belonged to Lord Alva's library (*vide* Press Catalogue).[1]

Writing and Illumination. Fair script, by several entirely different hands of different periods, with little ornament. The volume is very incomplete.

90. MEDITATIONES AUGUSTINI ET ANSELMI. Laing 47. SPECULUM PECCATORUM.

Latin, vellum, $6\frac{5}{8}'' \times 4\frac{3}{4}''$, ff. 129, 20-23 lines to a page. Cent. xv, English. *Binding*: Modern, stamped 'D. L. Laing Bequest.'

2 f. *diligere pro malis*

Collation. a^8—q^8, r^1=129.

Contents:

1. Incipiunt Meditationes Beati Augustini . . . . . f. 1
Domine deus meus da cordi meo te desiderare. . . .
Ends f. 13 *v*, caritas lucrifaciat crudelitatem Amen. Expliciunt meditationes beati Augustini.
2. Prologus beati Anselmi Cantuariensis Archiepiscopi in libro meditacionum sive orationum suarum 14
Meditaciones sive orationes que subscripte sunt—pietatis affectum.
Meditacio b. Anselmi quomodo ad ymaginem et similitudinem dei facti sumus. [No. i, P.L.].
Evigila anima mea evigila. . . .
ii[a] Meditacio b. Anselmi Cantuar: Archiepi. ad incuciendum timorem. Terret me vita mea. . . . [No. ii, P.L.]. . . 30 *v*
iii[a] Meditacio vel deploratio virginitatis predicte . . . 33 *v*
Anima mea, anima erumpnosa. . . . [No. iii, P.L.].
iiii[a] Meditatio redemptionis humane. [No. xi, P.L.]. . . 37
Anima christiana, anima de gravi morte resuscita. . . .
v[a] Meditacio b. Anselmi unde vivat anima et unde vivat caro et [de] gloria bone anime et de infelicitate male anime et quando exeunt de corpore. [No. v, P.L.] . . . . 43 *v*

[1] Edin. Univ. MS. Laing 755.

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Dum anima manet in corpore. . . .
vi[a] Excitacio anime peccatricis ad corrigendum et dimittere peccata. Anselmus sic. [No. iv, P.L.]. 47
Anima mea anima misera et feda. . . .
vii[a] Meditacio Ne desperamus quia si veram penitenciam agimus veram misericordiam sine dubio de omnibus peccatis nostris inveniemus. [No. vi, P.L.]. . . . . 51 *v*
Cum ad peccata que feci respicio. . . .
viii[a] Meditacio humilitatis Christi. [No. xii, P.L.]. . . 56
Jocunditate pietate utilitate redundat. . . .
ix[a] Meditacio b. Anselmi de humanitate Christi. [No. ix, P.L.]. 60 *v*
Jesum Nazareum a judeis. . . .
x[a] Meditacio b. Anselmi de divinitate Christi. [No. xiii, P.L.]. 74 *v*
Verbum secretum mihi est ad te. . . .
xi[a] Liber B. Anselmi Cantuar: Epi. de salute anime qui est Encheridion vel manuale dici potest. [No. xiv, P.L.]. . . 82 *v*
Prol. Quoniam in medio laqueorum—in ejus accendar amorem.
Text. Nunc adesto mihi deus meus. . . .
Ends f. 89 *v*, in te vera pace quiesco.
xii[a] Meditacio B. Anselmi scripta ad sororem suam de praeteritorum beneficiorum Christi memoria de praesentium experientia et expectatione futurorum. [No. xv, P.L.].
Que ad dilecionem dei excitant. . . .
Ends f. 107, quod ipse tibi praestare dignetur qui vivit et regnat deus in sec. sec. Amen. Expliciunt meditaciones B. Anselmi.

3. Hic incipit Speculum Peccatorum 107
Quoniam karissime in hujus vita vie fugientes sumus. . . .
Ends f. 117 *v*, novissima tua prudenter providebis. Explicit speculum peccatorum.
4. Meditaciones 118
In illa hora visionis corporis christi.
Cum jejunatis nolite fieri.
Litania interpretatur supplicatio 119
In quadam postilla super historias.
Peccata cordis sunt hec cogitatio 124
Meditacio super pater noster 126
5. Augustinus de laude psalmorum [incomplete] . . . 129
[The references are to Migne, *Patrologia Latina*.]

Provenance. The book is written in an English 15th century hand. It bears the inscription on f. 129 *v*, in an Elizabethan hand, *Friar Tindall Oxoniensis Academie fulgentissimus Bacca[larius]. Fortuna favet fatuis.* One, John Tyndall, a 'Carme or Whyte Fryer,' was made Bachelor of Divinity on 17 July 1531.[1] This may be the owner of the volume. There are no other marks of

[1] See Wood, *Fasti Oxonienses*, vol. i, p. 87.

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ownership, and it is not apparent how it came into Laing's hands. There is a label with the number 744 on a vellum fly-leaf. It has originally formed part of a larger volume, as the contemporary foliation begins at f. 79.

Writing and Illumination. A fair English hand with rubrics and plain red capitals. The volume is somewhat soiled and stained.

91. Laing 65.

MEDITATIONS ON THE PASSION [S. Bonaventura].

English, paper, $6\frac{7}{8}'' \times 5''$, ff. 34, 20-24 lines to a page. Cent. xv, English. *Binding*: Modern.

2 f. *reede in his honde*

Contents :

1. Meditacio passionis Christi . . . . . f. 1
   Nowe hit is to come in the tyme that we moste treate of the passion of Oure Lorde Jhesu Crist. . . .
2. Meditacio of Cristes Passion at Prime 10
   Forsothe erli in þe moro tide come ayene þe prynces of pristes and eldermen of þe peple. . . .
3. Meditacio of Cristes Passion at underen 13
   Forsothe alle þe multitude of þe peple at Pilate stifli abiden. . . .
4. Meditacio of Cristes Passion at midday 15
   Whanne therefore Oure Lorde Jhesus cam to the stynkyng place of Calvarie. . . .
5. Meditacio of Cristes Passion at Noone 18
   Forsothe Oure Lorde Jhesus in þe crosse til þe passyng oute of þe spirite was not ydel. . . .
6. Meditacio of thynges don after his dethe . . . . . 20 *v*
   Forthermore oure blissede ladi and hir blisfulle companye. . . .
7. Meditacio of Cristes Passion at evesongtyme 23
   Forsothe eftesones abowete evesong tyme. . . .
8. Meditacio of Cristes Passion at complyne tyme 25
   After a litil dwellyng whanne night began to come upon hem. . . .
9. Meditacio of Cristes Passion after Complyne . . . . . 27 *v*
   Forsothe Joseph willyng to turne in to þe cete. . . .
10. Meditacio of Cristes Passion on þe Saterday . . . . . 30 *v*
    And þus all þe nyght in to Setterday foloyng þei abode in þat house. . . .
11. Meditacio of Oure Lorde Jhesu What he dede after his deth . 32 *v*

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Nowe hit were alsoo to consider what oure lorde Jhesus dede þat Saterdai. . . .

12. Here foloeth a good prajere . . . . . 33 *v*
Almyghti God and merciful lorde I beseche ȝe graunt me grace. . . .
[From Meditaciones Vite Christi, chaps. lxxiv-lxxxv.]

Provenance. This is an English book, but a more definite provenance is not indicated. The earliest mark of ownership is the book-plate of Thomas Dawson. On this book-plate is written in a modern hand, *Cat. H. A. W.* These are the initials of H. A. Wilson, Secretary of the Henry Bradshaw Society. There is a label with the number 318 on the front board.

Writing and Illumination. It is written in a careful hand with tinted penwork capitals and titles within ornamental scrolls.

92. Laing 679.

S. Bonaventure Meditaciones Vite Christi.

Latin, paper, $8\frac{1}{2}'' \times 5\frac{5}{8}''$, ff. 32, *c.* 34 lines to a page. Cent. xv, Dutch [?]. *Binding*: Modern, stamped 'D. L.,' lettered 'Medit: de Vita Christi, MS. Saec. xiv.'

2 f. *cum eis*

Collation. a^{12}, b^{10}, $c^{10}=32$.

Contents :

Incipiunt rubrice de Vita Christi Aurea . . . . . f. 1
Assit in principio Sancta Maria
In meditacione vite Jhesu de meditacionibus eorum qui precedunt —de missione Spiritus Sancti paracliti actuum. Expliciunt rubrice in libro de Vita Christi Aurea.
Incipit prologus in meditacione vite Jhesu Christi praemittitur ut supra . . . . . f. 2
Inter alia virtutum et laudem preconia de sanctissima virgine Cecilia—et ideo de ipsis videamus.
Chap. i. Cum per longissima tempora ultra spatium quinque. . . . 3
Ends f. 22, vadit autem dominus (near the beginning of chap. xvi).
Incipiunt libri de Passione Domini Nostri Jhesu Christi . . 23
Factum est in anno nonodecimo imperii Tiberii. . . .
Ends f. 32 *v*, quia duabus vicibus clamaverunt. . . . (incomplete).

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Provenance. The origin is doubtful. The rubrics suggest Dutch provenance. There are no marks of ownership.

Writing and Illumination. Written by two different hands, both rather cramped. The rubrics are by a third hand. There are plain red capitals. A very much worn MS.

93. Laing 140.

MEDITATIONS ON THE COMMANDMENTS, THE SACRAMENTS, THE CARDINAL VIRTUES, ETC.

English, vellum, 6¼″×4⅛″, ff. 103, 22 lines to a page. Cent. XV, English. *Binding*: 17th century.

2 f. *men þat preyen*

Collation. a⁶, b⁸—d⁸, e⁷ (wants 8), f⁸—m⁸, n⁷ (wants 8), o⁸= 103.

Contents:

Sermon [wants beginning, leaves misplaced, order should be ff. 2, 3, 1, 4, 5, etc.] . . . . . f. 1
Table of Contents. Here bigynneth a table þ^t tellith how many maters ben in þis boke . . . . . 1 v
Here beginneth þe 10 commaundmentis of god þat eche man must kepe 4
Here sueth þe seven deedly synnes 11
Here folowith þe V bodely wittis 15
Here suen þe V gostely wittis 16
Here sueth þe VII yeftis of þe holigoste 18
Here suen six maner consentis to synne 22
Here sueth þe eiȝt blessyngys of crist in þe gospel of Matthew . 22 v
Of thri maner goodis . . . . . 25 v
Here sueth þe seven sacramentis 27
Here sueth four nedeful thyngys to eche mann . . . 27 v
Here bigynneth þe four cardynall vertues 28
Here bigynneth þe XVI condicions of charite declarid . . 36 v
Here sueth XII chapitours of perfeccioun of Richard hampolle . 38
Here bigynneth þe VII bodily werkis of mercy . . . . 79 v
Here bigynneth þe XII articles of þe feith after þe crede þe whiche every man and woman must believe if þei wil be savyd as Crist hymself witnessith . . . . . 80 v
Here bigynneth þe VIII tokens of mekenes whereby every man be knowen and seen . . . . . 82 v

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Here bigynneth VI tokens of love 83
Here sueth IV errouris of yvel lyvynge . . . . . 83 *v*
The VII yiftis of þe holy goste 85
The Magnificat 87
Here suen how lordis and husbondmen shulde teche goddis commaundmentys in þe gospel to her servauntis as þei shall answere for hem to god in þe dredfull day off doome . . . . 87 *v*
Here bigynneth þe meditations of seynt anselme . . . 90
A tretice þat is þe stabile of synne . . . . . 95 *v*
2 S. Peter i 5-9; 2 Cor. vi [incomplete, 1 fol. missing], S. James iv 100
Þe sacrament—S. Matt. xxvi; S. Luke xxv; 1 Cor. xi . . 102
The gospell of þe ascensioun day. S. Mark xvi [incomplete, one line wanting]. . . . . 103 *v*

Provenance. An English MS., but bears no indication of local provenance. It has been paged by a 17th century hand, and bears two signatures, *Thomas Awdeley* 1668 (f. 2), and *J. Ames* (ff. 1 and 100). The latter is Joseph Ames, bibliographer and antiquary. He annotates the lections from f. 100 as follows: *I take to be Wicklif's Translation. J. Ames.*[1] The volume was evidently bound as now, with the first folio misplaced, when Ames got it, as his name appears on f. 1. The previous owner, Thomas Awdeley, may have been a descendant of Lord Chancellor Awdeley (1488-1544).

Writing and Illumination. A good English 15th century hand, with filigree capitals.

94. D. b. IV. 9

Omelie Bernardi, De Justicia et Jure Rubrica, Conpilaciones Historiarum Veteris Testamenti.

Latin, vellum, $6\frac{1}{8}'' \times 4\frac{1}{4}''$, ff. 144, partly in double columns. Cent. xi, xii, and xiii, English. *Binding*: Modern, lettered as above with the date 'MSS. 14th and 15th centuries.'

2 f. *a deo. Non*

Collation. a^5, b^2, c^8—f^8, g^3, h^8, i^5, k^8—r^8, s^{10}, t^6, v^8, x^1=144.

[1] See *A Catalogue of the Genuine and Entire Collection of Mr. Joseph Ames, F.R.S.* Langford, London, 5 May 1760. No. 829. B. M. 11904, g. 24.

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Contents :

1. Homiliae Bernardi super Missus est [11th or 12th century] . f. 1
   Prol. Scribere me aliquid—devotioni. Explicit prologus, incipit tractatus.
   Text. Missus est, etc. Quid sibi voluit evangelista. . . .
   Hom. iv ends f. 28, devotissime destinari.
2. Sermones quaedam De Conceptione S. Marie; In Purificatione S. Marie; In Assumptione S. Marie, etc. [12th century] . . 28 *v*
   Sepe ac multum fratres karissimi meminisse debemus. . . .
   Sermo vii ends f. 42, filium hospitem suscepit.
3. De Justicia et Jure Rubrica [12th century] 43
   Justicia est constans et perpetua voluntas. . . .
   Ends f. 53, ignorante eo constituit[ur].
   [According to a 17th century note 'These are excerpts out of Justinian's Institutes.']
4. Sequence with music. Spe mercedis et corone, stetit Thomas in agone. [Found in York and Whitby books, and in several German rites] . . . . . 53 *v*
5. Compendium historiarum sacre scripture 56
   Prol. Considerantes multitudinem librorum—sub brevitate comprehendi.
   Text. In principio creavit deus coelum et terra. . . .
   Ends f. 144 *v*, summum sacerdotium post mortem patri sui [*i.e.* end of Chronicles].

Provenance. An English MS., but with no marks of local connection or ownership. A Tabula of the 14th century is added on the margin of f. 1. Descriptive titles to the sections are given by a 17th century hand. This is one of Lord Alva's books.

Writing and Illumination. The Homilies are written in a small minuscule of the 11th or early 12th century, with plain red and green capitals. Folios 43-53 are by another, larger, 12th century hand. The rest are by various 13th century hands. The margins all through are disastrously cropped.

95. D. b. IV. 12.

Tractatus Theologicus ex Auctoritate Sanctorum Compilatus.

Latin, vellum, 8″ × 5″, ff. 140, 34-38 lines to a page. Cent. xiv, English. *Binding*: Modern, lettered 'Liber Theologicus ex Auctor[itate] Sanctorum MSS. 14th century.'

2 f. *Orietur stella*

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Collation. a^3, b^{12}, c^{13}, d^{12}, e^{12}, f^6, g^5, h^{12}, i^{12}, k^5 (wants 1), l^{12}, m^4, n^8, o^{12}, p^7, q^4, r^1=140.

Contents :

1. A number of short sermons . . . . . f. 1
   Exultabunt sancti in gloria
   Orietur stella ex Jacob
   Optulerunt ei munera
   Dominus in templo sancto suo
   Deus docuisti me
   Si quis sermonem meum
   Videbam coram me
2. Tractatus iste compilatus est ex auctoritatibus sanctorum praecipue Augustini, Ambrosii, Crisostomi, Jeronomi, Bernardi, Cassiodori, et aliorum quorundam 4
   Capitula.
   Text. Quid est deus Aug: . . .
   Ends f. 63 *v*, securum habes accessum, etc.
3. Sermones quaedam 64
   Silentem illum fecit in gloria. . . .
4. Flores in Contemplationem b. Augustini 117
   Capitula.
   Prol. Quorundam librorum gloriosi et incomparabilis doctoris Augustini tractatus precurrentes—hinc ergo librum florigerum appellamus.
   Text. Da mihi domine scire—te praestante qui vivis et regnas deus per omnia sec. sec. Amen.
5. Sermo [Anonymous] . . . . . 133 *v*
   Videbunt filium hominis venientem. . . .
   Ends, quia visionem nobis cedat qui sine fine.

Provenance. Probably an English MS. There are various names indicating ownership. On f. 139 *v*, *Memorandum quod dompnus Thomas de Byghenale prior*, in a contemporary hand. On f. 1, *Ric. Bynghame of Newarke in ye County of Notts*, and on a fly-leaf at the end, *M^d yt I Ric[hard] Bingham of Newarke*, and the name *Stamfford*.

Of later date the volume bears the autograph of Peter le Neve, Norroy Herald (1704-29), with some notes by him of its contents. The inscription is as follows: *Liber Petri Le Neve Norroy Regis Armorum* 1704 *ex dono Laud Doyley generosi de le Strand merceri.* Peter le Neve's books passed to Thomas Martin of Palgrave, who married his widow, and were finally sold by auction in 1731.[1]

[1] See Catalogue of Peter le Neve, 22 February 1731. Sold by John Wilcox. No. 538 or 540. B. M. 270, i 23 (3).

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This MS. seems to have been acquired by Lord Alva, and to have come into the Library with others of his books.

Writing and Illumination. It is written in court hand of a good average type, without much attempt at ornament.

96. SERMONES PROVINCIALES. Laing 43.

Latin, vellum, $6\frac{5}{8}'' \times 4\frac{5}{8}''$, ff. 106, 32 and 33 lines to a page. Cent. xiii, French [?]. *Binding*: Modern brown calf, lettered 'Sermons Provinci: MS. du xiii siecle.'

2 f. *te in castellum*

Collation. a^8—m^8, n^{10}=106.

Contents:

Incipiunt Sermones Provinciales. Dominica prima in Adventu Domini . . . . . f. 1
Hora est jam nos de sompno surgere. Est triplex sompnus ignorantie. . . .
Ends f. 106 *v*, salientes magnas foveas uno [?] R. Christo [92nd Sermon].

Provenance. The original provenance is not clear. It looks like a French MS. There is a late inscription on f. 2, *Ex Bibliotheca PP. Carmelitarum Divionensium*, showing that it passed into the possession of a Carmelite monastery at Dijon. Its present binding is French. It is not known where Laing obtained it.

Writing and Illumination. The book is written by several hands, all good and some very beautiful, about the middle of the 13th century. It has 14th century foliation and notes. The only ornament consists in plain red initials to the sermons.

97. Laing 52.

JOHANNIS ANTONII CAMPANI ORATIO IN DIE CINERUM.

Latin, vellum, $8\frac{7}{8}'' \times 5\frac{3}{4}''$, ff. 19, 28 lines to a page. Cent. xv, Italian. *Binding*: Modern.

2 f. *nobis est proprior*

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Collation. a^{10}, b^{2}, c^{7}=19.

Contents :

Johannis Antonii Campani Oratio in die cinerum et apud Pium Papam Secundum. Quia pulvis es et in pulverem reverteris . f. 1
Cui est inter tot ritus ceremoniasque christianas. . . .
Ends f. 19, cujus nomen sit benedictum in secula seculorum. Oratio Campani viri eloquentissimi explicit. Rome habita in palatio Summi Pontificis A.D. m° cccc° lxii die vero iii Martii.

Provenance. This seems to be an Italian MS. executed in the Papal scriptorium, though it shows French influence. A MS. note in the volume calls it *Manuscriptus cum notis pulcherrimus in membranas scriptus, olim Maffeianus.* According to a sale entry pasted on the boards it was probably the very copy presented to Pius II, the celebrated Aeneas Sylvius Piccolomini. It was formerly in the collection of the Marquis Maffei at Verona, and was sold for £2, 12s. 6d.

Writing and Illumination. The script is beautiful, resembling that of the Virgil (No. 195), which is stated to have been executed in Paris. There is a full border of flowers, fruit and birds with blue and gold acanthus foliage, and a floriated initial in the French manner on f. 1.

98. Laing 91.

SERMONES DE TEMPORE GUERRICI ABBATIS CUM ALIQUIBUS LEGENDIS SANCTORUM ABREVIATIS.

Latin, paper, $8\frac{3}{8}'' \times 5\frac{3}{4}''$, ff. 216, 32 lines to a page. Cent. xv, German (Carthusians of Dülmen). *Binding*: Original, oak boards covered stamped leather, 2 brass clasps missing, 2 brass corners, rebacked, stamped 'D. L. University Library, Edinburgh.'

2 f. [*se*]*cretum et solitudinem*

Collation. a^{12}—s^{12}=216.

Contents :

Sermo Guerrici Abbatis. De Adventu Domini. Vox clamantis, etc. . . . . f. 1

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De S. Andrea potius legantur sermones Bernardi quam historia ex passionali 4
Passio beate Barbare Virginis.
Ex passionali de S. Nycolao Ep. legenda abbreviata . . . 6
Sermo beati Anselmi Ep. de Conceptione gloriose Virginis Marie . 7 v
Epistola ejusdem de Conceptione 11
Ex passionali passio S. Lucie V. et M. 14
Sermones Guerrici Abbatis. De Nativitate Domini [five sermons] 15 v
Sermones Beati Augustini Ep. De Nativitate Domini [2] . . 28
Sermo beati Maximi Ep. De S. Stephano Prothomartire . . 33
Ex passionali de S. Johanne ex legenda abbreviata . . . 35
Sermones Petri Damiani. De S. Johanne Ev. abbreviati [2] . 37 v
Sermones beati Augustini Ep. de S. Innocentibus . . . 42 v
Ex passionali de SS. Innocentibus 43
Ex passionali de S. Thoma Ep. et M. . . . . 44 v
Vita beati Silvestri Pape abbreviata 64
Sermo beati Augustini Ep. In Circumcisione Domini . . 51 v
Sermones Guerrici Abbatis. De Appariçione Domini [2] . . 54 v
Sermones B. Augustini Ep. In Epiphania Domini [2] . . 60 v
Ex passionali de S. Hylario Ep. abbreviata . . . . 64 v
Vita S. Antonii Abbatis abbreviata . . . . . 65 v
Passio de S. Fabiano; S. Sebastiano . . . . . 70 v
Vita S. Paule vidue abbreviata 73
Ex passionali de S. Ignacio Ep. et M. . . . . 75 v
Sermo Guerrici Abbatis. In Purificatione B. V. M. . . . 77 v
Ex passionali S. Agatha V. M.; S. Dorothea V. M.; S. Mathia Ap. 80 v
Sermones beati Augustini. De jejunio Quadragesime, etc. [6] . 85
De prima inventione litterarum. Ex libro tertio domini Roberti [Ruperti] Abbatis Tuitiensis [Deutz] de victoria verbi dei . 95 v
Sermo de scriptura Jesus et de misericordia ejus in peccatricem . 97 v
Exhortatio bona pro custodia celle 99
Item de recommendatione chori et divini officii 100
Vita beati Gregorii Papa abbreviata 100
Ex Vita S. Benedicti Abbatis . . . . . 104 v
Ex passionali de Annunciatione Dominica 107
Ex passionali vita S. Ambrosii Ep. abbreviata 109
Sermones Guerrici Abbatis. De Festo Pasche . . . . 112 v
Sermo beati Augustini Ep. In die sancto Pasche [2] . . . 117 v
De S. Marco Evangelista 119
Ex passionali de S. Philippo Ap; de S. Jacobo Ap. . . . 120 v
Ex passionali Historia de Inventione S. Crucis abbreviata . . 123
Sermo beati Augustini Ep. de Ascensione Domini . . . 125
Epistola domini Eugenii Pape quarti. In Festo Sacramenti Eucharistie 126
Meditacio devota a sacerdote celebraturo habenda: circa magnalia misteria sacramenti Eucharistie 128
Sermo Guerrici Abbatis. In Solempnitate B. App. Petri et Pauli 133
Sermo beati Augustini. In Natali S. Petri et Pauli . . . 136
Epistola Bonifacii Pape noni de institutione festi Visitationis Gloriose Dei Genetricis semper Virginis Marie . . . 137

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Sermones b. Augustini. In Dedicatione Ecclesie [2] . . . 140
Ex passionali de S. Alexio Confessore; de S. Arsenio Abbate; de beata Maria Magdalena; de S. Jacobo Ap.; de S. Germano Ep.; passio beati Laurentii abbreviata; Ex passionali vita B. Bernardi Abbatis abbreviata; Ex passionali de S. Bartholomeo Ap.; Ex passionali vita B. Augustini Ep. . . . . 142 *v*
Ex passionali hystoria de Exaltacione S. Crucis abbreviata . . 162 *v*
Sermones Gibuini Abbatis. In Exaltacione S. Crucis; Ex Tractatu de Paucitate Amatorum Crucis Jhesu; De Via Regia Crucis, etc. 164 *v*
Ex passionali de S. Mattheo Ap.; Passio S. Mauricii et sociorum ejus; Historia beati Jeronimi abbreviata; Ex passionali de S. Francisco Confessore; Legenda abbreviata S. Dyonisii et sociorum ejus; Ex passionali de S. Luca Ev.; passio S. 11000 Virginum; de S. Hylarione Conf.; Ex passionali de S. Apostolis Symone et Juda legenda abbreviata . . . 173 *v*
Soliloquium breve et devotum B. Augustini Ep. et legatur in Festo Reliquarum . . . . . 192 *v*
Ex passionali de S. Martino Ep. et Confessore 198
Ex passionali vita S. Elizabeth Lantgravie abbreviata . . 202 *v*
Passio S. Cecilie V.M.; Ex passionali de S. Clemente Pape et M. legenda abbreviata; Passio beate Katherine V. [incomplete] . 208

Provenance. This MS. belonged originally to the Carthusians at Dülmen, as appears from the contemporary inscription, *Liber Carthusiensium prope Dulmaniam.* The same hand is responsible for the title on the vellum fly-leaf. Later ownership is not indicated.

Writing and Illumination. This is a well-written MS., with plain red capitals.

99. D. b. V. 4.

BERNARDI SERMONES SUPER CANTICA.
HONORII PAPE PROLOGUS SUPER CANTICA, ETC.

Latin, paper, 8½″×6″, ff. 184, 19-24 lines to a page. Cent. XV, German (S. Mary's Abbey, Huysborch, Prussia). *Binding*: Oak boards covered red leather, 5 brass bosses on each board, strap and pin [new], rebacked, lettered 'Honorii Pape Prologus in Can: Canticorum.'

2 f. *permansit odor*

Collation. a^{12}—l^{12}, m^{14} (+2 and 3), n^{14}, o^{12}, p^{12}=184.

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Contents :

1. Excerpta ex Sermonibus Bernardi super Cantica [as marginal gloss] . . . . . f. 1
   Bernhardus super Cantica sermone primo dicit. . . .
2. Cantica cum dictis 1
   Osculetur me osculo oris sui. Singulos ad eam. . . .
   Bk. II, f. 22.
   Ends f. 80 *v*, precatione non justificat sed condempnat.
3. Expositio super Magnificat . . . . . 80 *v*
   Magnificat anima mea Dominum. Si circum sententiam. . . .
   Ends f. 92 *v*, locutus est patribus nostris Abraham et semen ejus in sec. Amen.
4. Alia excerpta ex Sermonibus Bernardi super Cantica [from Sermons 3, 4, 5, and 9] 93
   Habet oleum effusum sponsa. . . .
5. Sermo de Passione Domini 97
   Justus perit et nemo est qui recogitet. . . .
   Ends f. 136, factum fuit die sabbati et sic est finis.
6. Prologus Honorii Pape super Cantica Canticorum . . . 136
   Cantica canticorum dicunt quia in gaudiam domini cui eam interducet.
   Text. Hic autem liber in quatuor partes dividitur. . . .
   Ends f. 151, Ecclesia militans et triumphans pro eodem ponitur, etc. etc. Explicit prologus Honorii Pape super cantica et questiones bonas et utiles per Mag. Joh., etc.
7. Tabula Lectionum 151
8. Alia excerpta ex Sermonibus Bernardi super Cantica. De Duplici Ignorantia [from Sermon 13] 160
   Duplicem esse ignorantiam . . .
9. Stella Clericorum 161
   Quasi stella matutina in medio nebule—et gloriemur in laude tua in eternum Amen. Et sic est finis.
10. Sermo de Festo Visitationis Marie 176
    Gaudeamus omnes in domino in diem festivitatis. . . .
    Ends f. 183, praemittitur sanctis per jhesum dominum nostrum, etc. Et sic est finis hujus libri.
11. Alia excerpta ex Sermonibus Bernardi super Cantica [Sermons 11 and 12] 183
    Posuerunt me custodem—qui vivificat ut vivam in eis.

Provenance. This is given by the inscription on the inner fly-leaf, *G. Giiii. Liber Sancte Marie Virginis in Huysborch.* This must refer to Huysburg in Prussia, and to the Benedictine Abbey there. The inscription is followed by a list of contents all written in the 15th century. A modern hand adds in pencil 183 *Bl.* [Blätter], from which it would seem to have been in German hands till a late date. An unknown Sale Catalogue entry on the inner board gives the price 15s.

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Writing and Illumination. Rather roughly written with plain red capitals. The extracts from S. Bernard's sermons have been added in the margins and blank spaces in a neat, small hand, contemporary with the MS.

100. EXAMERON BASILII. GREGORII NISENI DE CONDICIONE HOMINIS. CASSIODORI SENATORIS DE ANIMA. Laing 146.

Latin, vellum, 12″×8″, ff. 119, 30 lines to a page. Cent. xii, English (S. Mary's Abbey, Reading). *Binding*: Oak boards covered red leather, lettered 'Basilii Hexameron, etc. S. Marie de Rading MS. Saec. xv.'

2 f. *In principio fecit*

Collation. a^8—o^8, p^7=119.

Contents:

1. Ex Vita beati Basilii . . . . . f. 1
Veniente de dominica Beatus Basilius—atque clarissime disceretur.
Incipit Eustachii viri disertissimi prologus in Exameron beati basilii Cesariensis Archiepiscopi 2
Religiosus simulque studiosus—peregisse mandata.
Incipit Omelia Prima S. Basilii Cesariensis Archiepiscopi in Exameron. 1. Opera vi dierum.
In principio fecit. . . .
Ends f. 53 *v*, in sec. sec. Amen. Explicit Exameron Basilii Archiepiscopi Cesaree Capadocie.
2. Ex Vita Greg. Nisen. . . . . 53 *v*
Gregorius Nisenus frater Basilii—velocitate fundebat, etc.
Incipit Epistola Dyonisii exigii ad Egypium presbyterum in libro 54
Egipio presbytero Dyonisius exiguus—desiderio consequatur. Explicit epistola.
Incipit Prologus Gregorii Niseni episcopi, fratris Basilii Cesariensis episcopi de condicione hominis ad petrum presbyterum fratrem eorundem.
Si pecuniarum preciis—argumenta cognoscere. Explicit prologus.
Incipiunt Capitula.
Incipit liber Gregorii Niseni de condicione hominis. De perfectione et pulchritudine mundi et discordia concordi quatuor elementorum 1. 56

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Hic liber ait scriptura generationis celi. . . .
Ends f. 97 *v*, in sec. sec. Amen. Expl. liber Gregorii Niseni de conditione hominis.

3. Incipiunt Capituli libri sequentis de Anima . . . . . 98 *v*
Incipit liber Magni Aurelii Cassiodori Senatoris de Anima.
Quid amici requisierint.
Cum jam suscepti operis. . . .
Ends f. 116, conversatione tractare. Explicit liber Magni Aurelii Cassiodori Senatoris.

4. De sacramento altaris . . . . . 116 *v*
In virtute sancte crucis et in sacramento altaris. . . .
Ends f. 119 *v*, in tertio est differentia.

Provenance. Like No. 101, this MS. is from the library of S. Mary's Abbey, Reading. It contains the same inscription, *Hic est liber Sce. Marie de Radingia. Quem qui celaverit vel fraudem de eo fecerit anathema sit,* by the same hand. It is also described in the Catalogue which is part of Lord Fingall's Cartulary.[1] Its subsequent history is unknown, even to how it came into Laing's possession. The book has been very skilfully repaired.

Writing and Illumination. The script is scarcely so good as that of the other Reading MS., and it is probably rather later. Nor is the illumination so fine. It consists of ornamental initials in red with some rough filigree work. The general appearance of the volume is extremely dignified and good.

101. D. b. IV. 7.

GREGORII DIALOGI DE MIRACULIS SANCTORUM PATRUM.

Latin, vellum, $9\frac{3}{8}'' \times 6\frac{1}{4}$, ff. 106 (+4 vellum fly-leaves), 25 lines to a page. Cent. xii, English (Sweetheart Abbey, 15th century). *Binding*: Modern, lettered 'Dialogi Beati Gregorii de Miraculis Sanctorum. MSS. 13th C.'

2 f. *revocatur*

Collation. a^8, b^8, c^{12}, d^{12}, e^8, f^8, g^{10}, h^{10}, i^{12}, k^{10}, $l^8 = 106$.

[1] See *Eng. Hist. Review*, 1888, p. 119.

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Contents :

Incipit liber primus dialogorum Beati Gregorii pape urbis rome de miraculis sanctorum patrum . . . . . f. 1
Quadam die nimiis. . . .
Ends f. 105 *v*, hostia ipsi fuerimus. Explicit liber dialogorum beati Gregorii pape urbis rome de miraculis sanctorum patrum.

Provenance. The only mark of ownership is the inscription on f. 106, *Liber Sancte Marie de Dulci Corde qui alienaverit anathema sit*, written in a large Gothic hand of the 15th century, repeated in court hand of the same period on the verso of this leaf. The MS. is, however, of too early a date to have been written at Sweetheart Abbey, which was founded in 1275, so that its original provenance is undetermined. Bound in with it, at the beginning and end, are two interesting fragments.

(1) At the beginning, a leaf from a noted Antiphoner of the 14th century, of York Use, containing almost the whole of the service of the Translation of S. Martin (4 July). The leaf has been reversed in binding.

(2) At the end, two leaves from a French 15th century MS. containing, on the recto of the first and verso of the second, part of a sermon or theological treatise on the Will, written apparently in Picard dialect; and, on the verso of the first and recto of the second, part of the Breviary Services for Trinity Sunday (Use undetermined).

This is another of Lord Alva's books.

Writing and Illumination. It is written in a clear, good 12th century hand, with rubrics and coloured capitals, the small capitals alternately blue and red, the book initials blue and red, the first clause of each book in black half uncials touched with red. The book has suffered very sadly from mice, the lower corners being entirely nibbled away, but fortunately the contents have not suffered.

102. AUGUSTINI EPISTOLAE. D. b. IV. 19.

Latin, paper, $7\frac{15}{16}'' \times 5\frac{5}{8}''$, ff. 77, 24 lines to a page. Cent. xv, Italian. *Binding*: Modern.

2 f. *Epistola b. Aug.*

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Collation. a^8—d^8, e^7, f^8—i^8, k^6=77.

Contents :

1. Tabula seu repertorium factum ad inveniendas epistolas inferius seriatim descriptas (68 letters) . . . . . f. 1
   Incipiunt epistole Beati Augustini hyponensis episcopi. Et primo incipit Epistola ad Petrum diaconem de pena damnatorum 6
   Dilecto filio Petro Augustinus hyponensis episcopus salutem. Questionem aut dubitationem. . . .
   Ends f. 68 *v*, Prestante domino nostro Jhesu Christo qui vivit et regnat deus per omnia sec. sec. Amen.
2. Epistola Sancti Ambrosii 69
   O Dilecte fili dilige lacrimas noli differe—ad requiem tendat.
3. Epistola [. . .] 71
   Scitote fratres quod cujus opera quisque facit ejus et filius vocatur—quod ipse nobis concedat qui vivit et regnat, etc.
4. Oratio contra inimicos et malevolos [inserted by a later cursive hand] 72
   O vos inimici mei ad vos venio—qui vivis et regnas per infinita sec. sec. Amen.

Provenance. An Italian MS. A small square of paper pasted on the first leaf of the Tabula appears, when held to the light, to read *Ex Biblioth. Margaritis.* There are no other marks and no indication of when or how it was acquired.

Writing and Illumination. The hand is very good Italian minuscule of the period, with plain blue and red capitals, rubrics, and one blue and red filigree initial at the beginning, where also the first four lines are alternate blue and red capitals with purple filigree between.

103. S. Augustini Manuale. S. Bernardi. Laing 41.

Italian, vellum, $5\frac{1}{8}'' \times 3\frac{1}{2}''$, ff. 34, 26 lines to a page. Cent. xv (late), Italian. *Binding*: Modern, lettered 'Manuale di Augustino MS. Ital.'

2 f. *permani nela*

Collation. a^{10}—c^{10}, d^4=34.

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Contents :

1. Incomenca el libro chiamato manuale del Gloriosissimo doctore misier Sancto Augustino. Prologus felic[iter] . . . f. 1
   Per cio che nui posti siamo—amor me accenda et infiama.
   Del desiderio de lanima devota de havere et possedere dio. Capituo primo. Vogli donque esserme presente o dio mio. . . . . 1 v
   Ends f. 27, e bisogno lavito e la gratia di dio qui vivit et regnat. Amen.
2. Incommenca el libro de San Bernardo. De la miseria de lhomo e del dispresio del mondo . . . . . 27 v
   O homo el quale sei composto d'anima rationale. . . .
   Ends f. 34, e felice e beato serai. In secula seculor. Amen. Explicit.

Provenance. Hand and illumination are Italian. The only mark of ownership is the book-plate of the Duke of Sussex, to whose library the MS. belonged, and in whose catalogue it is described.[1]

Writing and Illumination. Written in good Italian minuscule. Folio 1 has a conventional border down the margin on the left, a gold initial on a green and lake ground, and in the *R.* margin a winged S. Michael in gold armour carrying scales and standing on a black dragon. Underneath is a scroll *Et non prevaluit.* Folio 2 has a similar conventional half-border and a gold initial on a blue ground, in which the heads of two winged seraphs are represented. Within the initial appears the head and shoulders of S. Augustine vested as a bishop, with white and gold mitre and gold halo, green embroidered cope with gold morse, a crosier in his *R.* hand.

104. ANSELMI TRACTATUS VARII. Laing 145.
JOHANNIS CRISOSTOMI DE LAUDE PAULI APOSTOLI.

Latin, vellum, $11\frac{1}{8}'' \times 7\frac{3}{4}''$, ff. 227 (+3 vellum fly-leaves), 32 lines to a page. Cent. xii, English (S. Mary's Abbey, Reading). *Binding*: Oak boards covered red leather (cf. No. 97). Originally bound in two volumes, but bound together in the 14th century,

[1] See *Bibliotheca Sussexiana*, Catalogue of the Library of the Duke of Sussex, London 1827, pp. ccxxxvi-vii.

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lettered 'S. Anselmi et Varior. Tractatus S. Marie de Radinger MS. Saec. XV.'

2 f. *sepe et studiosissime*

Collation. a^8—n^8, o^3, p^8—F^8=227.

Contents :

1. Tabula (originally of vol. i to fol. 107, but completed 14th century) . . . . . f. iii *v*
2. [Liber Anselmi Archiepiscopi Cur deus Homo] 1
   Incipit praefatio Anselmi archiepiscopi in librum cur deus homo.
   Opus subditum—non despiciat. Explicit prefatio.
   Incipiunt Capitula.
   Incipit liber Anselmi cantuariensis archiepiscopi cur deus homo 2
   Sepe et studiosissime a multis. . . .
   Ends f. 39, attribuere debemus qui est benedictus in sec. seculor. Amen. Explicit liber Anselmi archiep. cantuariensis cur deus homo.
3. [Liber Anselmi De Conceptu Virginali] 40
   Incipiunt Capitula ejusdem Anselmi de conceptu virginali.
   Text. Cum in omnibus religiose tue voluntati. . . .
   Ends f. 55, si vera probari poterit. Explicit liber de conceptu virginali.
4. [Liber Anselmi qui dicitur Monologion] 55
   Epistola Anselmi ad Lanfrancum archiepiscopum.
   Reverendo et amando suo . . . lanfranco frater anselmus. . . . volentibus prebeatur. Explicit Epistola.
   Incipit prefatio. Quidam fratres sepe me studioseque—prolatum invenerit. Explicit prefatio.
   Incipiunt Capitula.
   Text. Si quis unam naturam suam omnium. . . .
   Ends f. 89, ineffabiliter trinus et unus. Explicit monologion.
5. Epistola Anselmi archiepiscopi ad Urbanum papam, de incarnatione verbi 89
   Domino et patri universi ecclesie Urbano frater Anselmus. . . .
   Ends f. 101, In eodem libello aperte inveniet. Explicit.
6. Meditatio nostre redemptionis 101
   Anima Christiana anima de gravi morte resuscitata. . . .
   Ends f. 104 *v*, et possideat totum quia tu es cum patre et spiritu sancto dominus solus benedictus in sec. seculor. Amen.
7. 13 Letters to the Monks of Reading, from Pope Honorius II, Innocent II, etc. . . . . 104 *v*
8. [Liber Anselmi qui dicitur Proslogion] (originally began a second volume) 108
   Incipit proemium sequentis operis venerabilis Anselmi archiepiscopi in proslogion.
   Postquam opusculum—alloquium nominavi. Explicit proemium.
   Incipiunt Capitula.

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Text. Eya nunc homuntio fuge paululum occupationes tuas. . . .
Ends f. 124 *v*, non malivolentia reprehendisti. Explicit proslogion.

9. Liber venerabilis Anselmi archiepiscopi de concordia prescientie et predestinationis ac gratie dei cum libero arbitrio . 124 *v*
De tribus illis questionibus. . . .
Ends f. 143, petentibus impendere. Explicit.

10. Liber Anselmi cantuariensis archiepiscopi de processione spiritus sancti 143
Negatur a grecis quod spiritus sanctus. . . .
Ends f. 160, non sensui latinitatis. Explicit liber Anselmi archiepiscopi de processione spiritus sancti.

11. Epistola Anselmi Archiepiscopi de sacrificio azimi fermentati.
Anselmus servus ecclesie cantuariensis Waleranno nuenburgensi episcopo. 160
Ends f. 163, repudiandum judicantur. Explicit Epistola Anselmi archiepiscopi de sacrificio azimi fermentati.

12. Proemium Anselmi archiepiscopi de tractatu in veritate . . 163
Tres tractatus pertinentes ad studium sacre scripture—volo ordinari. Explicit proemium.
Incipiunt Capitula.
Text. Discipulus. Quum domini veritatem esse credimus. . . .
Ends f. 173 *v*, tunc ejus dicitur veritas vel rectitudo.

13. Liber Anselmi archiepiscopi de libero arbitrio . . . 174
Incipiunt Capitula.
Text. Quum liberum arbitrium videtur repugnare. . . .
Ends f. 182, de illis interrogare. Explicit liber de libero arbitrio.

14. Tractatus de casu diaboli editus ab Anselmo archiepiscopo . 183
Incipiunt Capitula.
Text. Discipulus. Illud apostoli quid habes. . . .
Ends f. 199 *v*, uti potestate loquendi. Explicit tractatus Anselmi cantuariensis archiepiscopi de casu diaboli.

15. Incipit prefatio aniani in omeliis johannis chrisostomi de laude pauli apostoli 200
Domino sancto evangelo presbytero anianus. . . .
Ends f. 201, Sermonis nubila choruscare. Explicit prefatio. Incipit Omelia Prima.
Nichil prorsus erravit. . . .
Ends f. 226, et cum quo gloria patri cum sancto spiritu in sec. seculor. Amen. Explicit omelia septima in laudem Apostoli Pauli.

16. Tabula (of vol. ii originally) 227

Provenance. This is fully given by two identical early 13th century inscriptions, one on a fly-leaf at the beginning, the other on f. 227, which obviously stood at the beginning of each of the two volumes into which this was originally divided. Both read

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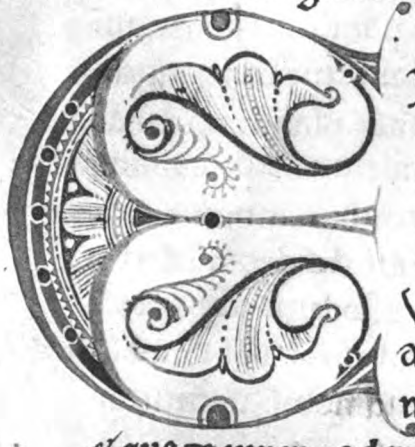
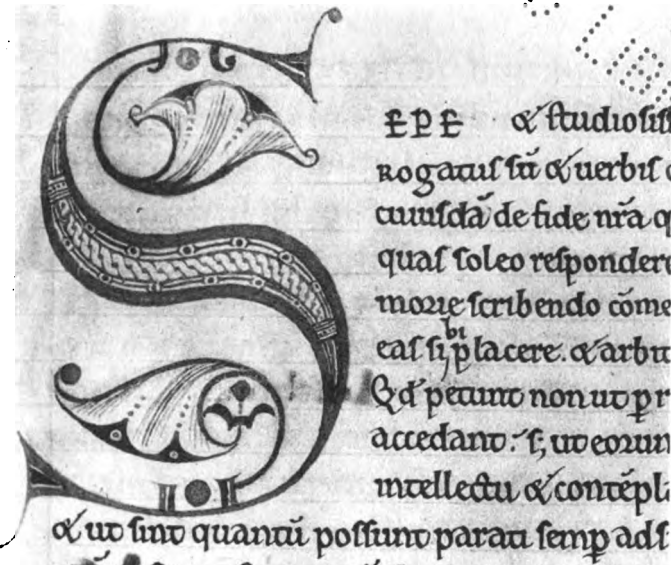
xxiii Q d' hoc bonum sit pariť pař & filiuſ. & sp
necessariū qd' est omě & totū & solū bonu
xxiiii C onsectatio quale & quantū sit hoc bonū
xxv Q ue & quanta bona sint fruentib; eo.
xxvi Q uod in hoc sit gaudiū plenū qd' p mīsit c



Incipit pflog
ya nunc homuncu
occupationes tuas.
cum ātumultuosis
Abice nunc oneros
pone laboriosas c
Vaca aliquantulū
aliquantulū meo. I
mentis tuę. exclude
& quę te iuuent ad quęrendū eū: & claud
Dic nunc toti cor meū. dic nunc dō. Quę
tum tuū dně requiro. Eya nunc ḡ tu dor
meū ubi & quando te quęrat: ubi & quas
& quom te inueniat. Dně. si hic non es ubi
S tamē ubiq; es cur non uideo pſentē. S; ce
maccessibilē. Eo ubi es lux maccessibilis.
dam adlucē maccessibilē. Aut quis me d



Epe & studiosiſſ
rogatus sū & uerbis
cumulda de fide nra q
quas soleo respondere
morte scribendo cōme
eas si placere. & arbu
Qd' petunt non ut pr
accedant: si; ut eorum
intellectu & contēpli
& ut sint quantū possunt parati semp adſ
omi poscenti se rationē de ea quę in nobis e
quęstionē solent & infideles nobis simplicit
quasi facuā deridentes obicere. & fideles m
fare. qua scilicet ratione uel necessitate ds h
& morte sua sicut credimus & confitemur
reddiderit. cū hoc aut patrā pſonā siue an
mamam aut sola uoluntate facere potuer
ne non solū literati si; etiā illiterati multa c

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Hic est liber Sancte Marie de Radingia. Quem qui celaverit vel fraudem de eo fecerit, anathema sit, which is the usual inscription found in all Reading books at that time.

In the Catalogue taken from Lord Fingall's Cartulary of Reading[1] they appear as two volumes, described as follows:

Liber Anselmi Cur Deus Homo in uno volumine ubi etiam sunt libri ejusdem de conceptu virginali, Monologion, de incarnatione verbi, meditatio nostre redemptionis (cf. original Tabula to vol. i).[1]

Proslogion Anselmi in uno volumine in quo continentur hii libri: de concordia prescientie et predestinationis ac gratie Dei cum libero arbitrio, de processione spiritus sancti, de sacrificio azimi fermentati et tractatus de veritate et de libero arbitrio et de casu diaboli et omelie Crisostomi de laude Pauli (cf. Tabula f. 227).[1]

They would appear to have been bound in one as early as the 14th century, as the contents of the second volume have been added to those of the first in a 14th century hand. The Letters (f. 104 *v*) are a further confirmation of the Reading provenance. Nothing is known of how it came into Laing's possession. It was doubtless at Reading till the dissolution of the monastery.

Writing and Illumination. The hand changes at f. 143, and from there onwards possibly two new scribes wrote. All the hands are good examples of 12th century script. The volume has a very dignified appearance, being well spaced with clear rubrics and wide margins. The ornament consists of plain green and red capitals and very beautiful coloured initials to the sections, in green, blue, red, and buff, very finely executed.

105. Laing 56.

Hugonis de S. Victore de Tribus Diebus, etc.

Latin, vellum, $6\frac{1}{2}'' \times 4\frac{3}{4}''$, ff. 36, irregular number of lines to a page. Cent. xi/xii, English. *Binding*: Modern.

2 f. *.m. sum in omnibus*

Collation. a^9, b^4, c^8, d^8, $e^7 = 36$.

[1] See *Eng. Hist. Review*, 1888, p. 121.

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Contents :

1. Hugonis de S. Victore De Operibus Trium Dierum (preceded by a Chart) . . . . . f. 1
   Invisibilia dei a creatura mundi. . . .
   Ends f. 12 *v*, octavus pertinet ad resurrectionem. Explicit de Operibus Trium Dierum.
2. Genealogy of the Three Maries and events in the life of Christ . 12 *v*
   Joachim et Cleophas et Salomee Annam vicissim uxorem habuerat.
   Tres tribus Anna viris legitur peperisse Marias. . . .
3. De Sacramentis 13
   Formula de Corpore Christi incipit. Quoniam doctorum eruditio. . . .
   Ends f. 18, in penis fiat.
4. Primo tempore alleviata est terra Zabulon. . . .
   Ends f. 20, per ignem. Amen.
5. [Thome Aquinatis ?] de vitiis et virtutibus 21
   Quatuor virtutum species multorum sapiencium—vel quo usque.
6. Incipit prologus Hugonis in opere, quod est principium et causa 21 *v*
   Principium et causa omnium deus—esse vivere et intelligere.
7. De Creacione Mundi. Creavit deus mundum. . . .
   Ends f. 35 *v*, corpori claritatis sue Jhesu Christi deus noster qui vivit et regnat per omnia sec. sec. Amen.

Provenance. From its appearance it would seem to be an English MS., but there are no distinctive marks of provenance. On the paper fly-leaf is written *W. Herbert, T. Faulkener*, 1850, and on the inner board in pencil, *Manuscript* 48/-.

Writing and Illumination. Written by several hands of the 12th and possibly late 11th centuries, with plain red capitals and rubrics.

106. D. b. I. 11.

TABULAE SUPER JERONIMUM, AUGUSTINUM, JOHANNEM GRESOSTOMUM, GREGORIUM, LACTANTIUM, EGIDIUM, ETC.

Latin, vellum, $11\frac{3}{4}'' \times 7\frac{3}{4}''$, ff. 148, double columns, 52 lines to a page. Cent. xiv/xv, English. *Binding*: Modern, lettered ' Tabulae supra Epistolas Jeronimi, Augustini, etc. etc. MS.'

2 f. *fuisse nexatam*

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Collation. a^6 (wants 1 to 6), b^{12}—m^{12}, n^{10}=148.

Contents :

1. Tabula super Moralia Gregorii [only last folio remains] . . f. 1
   Ends Zelus. Explicit Tabula super moralia Gregorii.
2. Tabula super Epistolas Jeronomi . . . . . 1 *v*
   Abstinentia—Xpianus [Christianus]. Explicit tabula super Epistolas Jeronomi.
3. Tabula super Legendam Sanctorum 41
   Ad conversionem fidelium multum valent—manet indivisa.
   Incipit prima pars istius tabule. Adventus Domini. . . .
   Abscondita—Zacharias. Explicit tabula super legendam sanctorum.
4. Tabula super omnes Epistolas S. Augustini 49
   Absentia—Varii.
   Explicit tabula super omnes epistolas B. Augustini.
5. Tabula Johannis Gresostomi super Matheum operis imperfecti . 56
   Abscondere—Ymago. Explicit tabula Crisostomi super Matheum operis imperfecti.
6. Tabula super Augustinum de 83 Questionibus 72
   Anima—Xpc. [Christus]. Explicit tabula 83 Questionum.
7. Tabula super Augustinum de Sermone Domini . . . . 72 *v*
   Absolutio—Ypocrita. Explicit tabula super Augustinum de Sermone Domini.
8. Tabula super Libros Lactantii 85
   Absolucio—Zacharias. Explicit tabula super libros institutionum Lactantii.
9. Tabula super Omelias B. Gregorii . . . . . 132 *v*
   Abraham—Xpc. [Christus]. Explicit tabula super omelias Gregorii.
10. Tabula Egidii de Regimine Principum . . . . . 139 *v*
    Abbominatio—Zelotipia. Explicit tabula Egidii de Regimine Principum.
11. Tabula super libellum Abbas vel Prior 146
    Abbas—Zonas. Explicit tabula super libellum dictum Abbas vel Prior compilata.
12. Incipiunt [. . .] capitulorum ac divisionum eorundem per litteras alphabeti super tabulam scriptam, etc.

Provenance. This appears from the handwriting to be an English book. It contains no precise marks of ownership. A modern list of contents on a fly-leaf has been erased. The old library shelf-mark dates from the 18th century.

Writing and Illumination. Written in a fair hand for the most part, but degenerates. The last section is an addition. There are blue and red filigree initials.

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107. TRACTATUS VARII. Laing 50.

Latin, French, and English, vellum, $7'' \times 4\frac{3}{4}''$, ff. 192, double columns, 32-37 lines to a page to f. 166; single columns, 22 lines to a page, from f. 167 onwards. Cent. xiii/xiv, English. *Binding*: Modern, blue morocco, gold tooling (cf. No. 181), lettered 'Tractatus Varii Lat. et Gall. MS.'

2 f. *superbis*

Collation. a^{12}—e^{12}, f^{10}, g^{12}, h^{12}, i^{16}, k^{12}—n^{12}, o^{8}—r^{8}, s^{2}=192.

Contents:

1. Incipit tractatus domini pape Innocentii tertii de contemptu mundi . . . . . f. 1
   Domino patri karissimo Petro d. g. portuensi episcopo Lotharius —humilis exaltetur.
   Quare de vulva [ccxvii 701].
   Ends f. 28 *v*, vivos et mortuos et seculum per ignem. Amen. Explicit tractatus domini pape Innocentii tertii de contemptu mundi.
2. Questio de aperta negligentia corporis et sanguinis D. N. J. C. . 28 *v*
   Queritur si aperta negligentia. . . .
   Ends f. 30, minor injungatur.
3. Incipit libellus martini episcopi ad mironem regem gallicie [de quattuor virtutibus lxxii, 22] 30
   Gloriosissimo ac tranquillissimo . . . mironi regi martinus. . . .
   Ends f. 34, aut deficientem contempnat ignaviam. Explicit (liber qui vocatur formula vite honeste) [inserted 14th century].
4. Versus de duodecim abusiones seculi et claustri . . . 34 *v*
   Rex ratione carens et inquis estibus arens. . . .
5. Prologus et liber Hugonis de Folieto prioris canonicorum regularium sancti laurentii in pago ambianensi de ordinatione claustri materialis 35
   Prol. Locuturus karissime de hiis que ad edificationem claustri materialis pertinent—nomen tuum.
   Text. Quoniam de ordinatione claustri materialis. . . .
   Ends f. 40 *v*, et statuta turbant claustri.
6. Idem de Duodecim Abusionibus Claustri 40
   Duodecim sunt abusiones claustri. . . .
   Ends f. 60 *v*, pendet summa totius religionis.
7. De parabola ovis et dragine et filii prodigi 61
   Cumque scandalizatores parvorum dixisset. . . .
   Ends f. 62 *v*, et ita fiebat.
8. Gerlandus ex libro magistri franconis legiensis . . . 62 *v*
   Tempore David Regis reperit repente. . . .

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Ends f. 68, virtutis sue judicium.

9. Hanc recapitulationem placuit venerabili Bede presbitero ob memoriam multorum conservandam breviter recapitulari . 68
Anno Domini ccccxci britanni in nomen et jus anglorum cessere.
Ends f. 70 *v*, a Roberto Archiepiscopo Cantuar.
This is followed by a short dissertation on the differences between angels, demons, and men.

10. A series of miraculous tales and legends of animals and men, followed by a short account of the Litany and of the significance of the custom of carrying a dragon before the cross and banner in religious processions 71
Strutio est quoddam genus avis ut dicunt illi qui tractant de naturis animalium. . . .
Ends f. 90, set latent homines seducit.

11. Story of the Cross, from Legenda Aurea . . . . . 90 *v*
Inventione Sancte Crucis. . . .
Ends f. 96, diabolo negare noluisset.
This is followed by short accounts of the Martyrdom of the Apostles, the 'Divisio Apostolorum,' and the Composition of the Apostles' Creed.

12. Poem attributed to Joh. de Garlandia (with gloss) . . 97
Peniteas cito peccator, cum sit miserator. . . .

13. De preceptis decalogi in Latin and French . . . . 109 *v*
De Orgoil. Sovent ai este gros—solement iver.
Compilatio brevis qualiter confessio sit facienda . . . 112
Confiteor Deo et Beate Marie—in remissionem peccatorum.
Meditacio Confitendi . . . . . 120 *v*
Si scienter deum offenderit—miserit violentam.
The Ten Commandments, Articles of Faith, Seven Sacraments, Seven Deadly Sins [in French] . . . . . 122 *v*

14. De Confessione, Contritione, etc. 130
Querenda sunt tria de confessione. . . .
Ends f. 166, immortalitatis gloria.

15. Prayers in French [inserted]. Jeo me rene cupable, etc. . 166 *v*

16. Bernardus de Contritione 167
O quam vehementi amplexu amplexisti me. . . .
Ends f. 173 *v*, per omnia sec. sec. Amen. Explicit contricio beati Bernardi [14th century hand].

17. Anonymous Treatise 174
Si electus es electionis opera exercere debes. . . .
Ends f. 176, vitam interrumpere.

18. Meditation on the Lord's Prayer 177

19. Calculations for date of Easter [Latin and English] . . 179

20. Five Meditations in English . . . . . 179 *v*
Zyf þu wult be wel wyþ God and have grace to rewle þi lyf, etc. [From Richard Rolle's Epistles, 'The Form of Perfect Living.'][1]

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[1] See Horstmann, *Richard Rolle of Hampole*, vol. i, ff. 35-49.

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21. Summa de Confessione, etc. 183
Qualis confessor debet esse vide in tuis versibus et ultra. . . .
Confessio dulcis affabilis atque suavis—ad superiores debent mitti.

Provenance. This is probably an English MS., the latter part, from f. 167, being unmistakably English script of the 14th century. A 17th century hand has written part of a list of contents on the verso of the first fly-leaf. The signature *G.* (*or C.*) *E. Alva* also appears on f. 1. In Anderson's short catalogue of the Laing MSS. it is stated that the Erskine arms are inserted, but, if this was the case, the book-plate has since been lost. It is quite clear, however, that it belonged to the Alva family, and it occurs in Lord Alva's Press Catalogue.[1]

Writing and Illumination. Written partly in late 13th century Gothic script, partly in English 14th century hand. The earlier part has blue and red filigree initials.

108. Laing 58.

TRACTATUS VARII, ANTONINI, AMBROSII, CESAREI, BERNARDI.

Latin and Italian, vellum, $9\frac{5}{8}'' \times 6\frac{5}{8}''$, ff. 113, double columns, irregular number of lines to a page. Cent. xv, Italian (Ferrara). *Binding*: Modern, vellum, lettered 'De Peccati et Sermon. di S. Cesar.'

2 f. *ci sapossene così dure*

Collation. a^{10}—k^{10}, l^{1}, m^{12}=113.

Contents:

1. [Confessionale or Summa Confessionum S. Antonini [?]] . f. 1
Omnis mortalium cura quam multiplicium studiorum. . . .
Ends f. 48, et similmente cavato della religione ma non de po la dicta eta. Gratias agamus altissimo Domino Jhesu Cristo Deo. Amen.
2. Spechio della mondicia del core . . . . . 48 *v*
Per che la purità della conscientia e la mondicia del core. . . .

[1] Edin. Univ. MS. Laing 755.

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Ends f. 70 *v*, de quali tutta la università denitii procede enasce.
O Jhesu Christo a te laude sia
Verbo de dio e fiolo de maria.

3. Liber S. Ambrosii Episcopi vitiorum et virtutum . . . 71
Apostolica vox clamat per orbem. . . .
Ends f. 80, cujus nos faciat particeps esse simul et heredes.
Qui est benedictus, etc.
Nobis septem opera. Pietatis humana ministrat.
Pasce famem. Potato sitim. Nudos amicito.
Vise egros opibus peregrinos hospes habeto.
Solvito carceribus defunctum corpus humato.

4. Liber Sermonun B. Cesarei episcopi ad monacos solitarios qui merito dicuntur Speculum monacorum. Sermo prima . . 81
Inter reliquas beatitudines quas in evangelio. . . .
Ends f. 100, Ipso adjuvante qui vivit et regnat in sec. sec. Amen. Explicit.

5. Bernardus de praecepto et dispensatione 101
Qua mente jam tacebo. Qua fronte tum loquar. . . .
Ends f. 113, et studui satisfacere voluntati. Explicit. Deo Gracias.

Provenance. The book belonged originally to the Olivetan Monastery of S. George at Ferrara. It bears the inscription f. 113 *v*, *Iste liber est monasterii Sancti Georgii de Ferrara ordinis Montis Oliveti.* It seems to have been in Italian hands until Laing bought it. There is a list of contents made evidently by an Italian scholar, 'E. or G. Nigrini Luivera [?] 15th July 1826' (cf. Nos. 134 and 173). He suggests that the first treatise is the *Confessionale* of S. Antoninus, and also states that in the last chapter of the S. Bernard there are some variations from the Paris edition of 1572. This he discovered on comparing it with a copy of that edition in the possession of Count G. Batista Costabili, whom he calls *mio ottimo padrone.*

In pencil on the inner board is written *Antonino de l'Ordine de Frati* 5/15/6 *No.* 6. *Lot* 38.

Writing and Illumination. The first three treatises are written in good Italian minuscule, the titles, where they occur, being in rustic capitals. The initials are blue and red filigree, with one illuminated initial of plain burnished gold on blue and lake ground, a scroll with gold-rayed discs in the margin. Ff. 81-100 are written by a different hand in a more angular style with rather peculiar initials to the chapters—red and blue filigree, with

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penwork scroll filling one margin completely. The catchwords are ornamented, and the small capitals touched with yellow. A third hand is responsible for the last treatise, and here the initials are simply red penwork.

109. Laing 44.

Ricardi de S. Victore de Sancta Trinitate. Hermas Pastor.

Latin, vellum, $10\frac{1}{8}'' \times 7\frac{1}{8}''$, ff. 96 (acc. to original foliation ff. 120), double columns, 38 lines to a page. Cent. xiv, Dutch (Austin Canons Regular of Val S. Martin, Louvain). *Binding*: Modern.

2 f. *immortalitatis*

Collation. a^8—m^8=96.

Contents:

1. Incipit praefatio Richardi in librum suum de sancta trinitate . f. 1
   Justus meus ex fide vivit—pro voto proficere.
   Capitula . . . . . 2 *v*
   Text. Lib. i. Quod rerum notitiam triplici apprehendimus modo experiendo raciocinando credendo cap^{m} p^{m} . . 3
   Si ad sublimium intelligenciam. . . .
   Ends f. 8 *v*, ipsius proprietate aliqua dicamus.
   Bk. ii, f. 9; Bk. iii, f. 17; Bk. iv, f. 27; Bk. v, f. 38; Bk. vi, f. 50.
   Ends f. 64 *v*, alia autem discentis legendo. . . .
   [Bk. vi is incomplete, wanting a few sentences at the end, and here there seems to be a gap of 24 ff. It is not clear what is missing.]
2. Hermas Pastor 65
   Prol. In hoc corpore continetur liber qui appellatur pastoris. Quem beatus Jeronimus presbiter in cathologo virum illustrium—sed apud latinos pene ignotus est.
   Arg. Liber pastoris nuncii penitencie mandata ac similitudines ejus—ipsius numero x.
   Text. Incipit visio prima. Qui enutrierat me vendidit.
   Ends f. 72 *v*, putabam illam bestiam venire.
   Liber pastoris nuncii penitencie mandatum primum . . 72 *v*
   Cum orassem domi et cum sedissem supra lectum. . . .
   Ends f. 80 *v*, hujus seculi et vivent deo.
   Incipiunt similitudines. Prima similitudo . . . . 80 *v*
   Et dixit mihi. Scitis vos domini servos. . . .
   Ends f. 104 *v*, mulieribus illis quae eis auferent vitam (incomplete).

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Provenance. This is clearly indicated by the contemporary inscription on the first fly-leaf: *Liber domus canonicorum regularium vallis sancti martini. In lovanio.* Laing bought the book, it appears, from a London sale.

Writing and Illumination. The hand is good and very characteristically Dutch, as is also the penwork ornament of the initials. The foliation and catchwords are contemporary.

110. Tractatus Varii Theologici. Laing 30.

Latin, paper, $6\frac{1}{8}'' \times 4\frac{3}{8}''$, ff. 243, 28-30 lines to a page. Cent. xv, German (Monastery of SS. Peter and Paul at Erfurt). *Binding*: Original, oak boards covered stamped pigskin, brass mounted strap with stud (broken).

2 f. *solicitudinibus*

Collation. a^{12}—c^{12}, d^{9}, e^{12}—h^{12}, i^{14}, k^{12}, l^{12}, m^{6}, n^{12}, o^{12}, p^{11}, q^{12}, r^{10}, s^{10}, t^{15}, v^{12}, $x^{12}=243$.

Contents:

1. Tractatus Hugonis de Conscientia . . . . . f. 1
   Consciencia bona faciunt posteritorum malorum. . . .
   Ends fol. 9 *v*, ad faciem videre. Amen.
2. Miscellaneous expositions of liturgical forms 10
   De salutacione angelica Ave Maria.
   De Salve Regina in extremis.
   De Salve Regina ad quod populus consuevit occurere.
   De officio misse, Salve sancta parens.
3. Tractatus Magistri Johannis Gersonis Cancellarii Parisiensis doctoris eximii de temptacionibus et sugestionibus [sic] et impulsibus maligni spiritus 13
   Ad nos sub dei manu humiliandos. . . .
   Ends fol. 32, largire dignetur pater et filius et spiritus sanctus unus Deus benedictus et gloriosus in sec. sec. Amen. Explicit tractatus Magistri Joh. Gersonis Cancellarii Parisiensis doctoris exymii de temptacionibus sugestionibus et impulsibus maligni spiritus.
4. Tractatus Hugonis de sancto Victore de oracione . . . 32 *v*
   Epistola. Domino et Patri L. Hugo—Valete in domino, etc.
   Quo Studio et quo affectu. . . .
   Ends fol. 43, in ara cordis adoletur. Explicit tractatus Hugonis de sancto Victore de Oracione.

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5. Tractatus Egregii Doctoris Henrici de Vrimaria de septem gradibus amoris 46
Beatus vir cujus est auxilium. . . . In verbis propositis gloriosus pater et inclitus doctor Augustinus. . . .
Ends f. 66, quem affectum nobis praestare dignetur marie filius qui est in secula benedictus. Amen. Explicit tractatus Magistri Henrici de Vrimaria de septem gradibus amoris.

6. Expositio Oracionis Dominice per magistrum henricum de vrimaria sacre theologie professorem concepta. . . . 66 *v*
Sciendum quod haec oratio dominica. . . .
Ends f. 80, forma imitacionis tradita. Cui est honor et gloria per infinita sec. sec. Amen. Explicit.

7. Explanacio Henrici de Vrimaria in salutacionem angelicam . 80
Quia oracione dominice. . . .
Ends f. 89, nobis praestare dignetur qui est benedictus in sec. sec. Amen. Explicit explanacio Magistri Henrici de Vrimaria salutacionis angelice secundum duplicem sensum litteralem scilicet et misticum. Deo gracias.

8. Explanacio Magistri Henrici de Vrimaria sacre theologie professoris in passionem Domini secundum narracionem omnium ewangelistarum . . . . . 89 *v*
Quia nichil est utilius nichil salubrius. . . .
Ends f. 107, quod nobis praestare dignetur qui est benedictus in sec. sec. Amen. Explicit explanacio passionis dominice juxta narracionem quatuor evangeliorum secundum duplicem sensum videlicet litteralem et misticum. Concepta per magistrum Henricum de Vrimaria sacre theologie professorem ordinis s. Augustini, etc.

9. Meditaciones in passionem domini et primo de cena domini . 108
Adveniente jam et imminente tempore. . . .
Ends f. 135 *v*, et magnifico benefactori meo per infinita sec, sec. Amen. Expliciunt meditaciones devote in passione domini nostri jhesu christi.

10. Exercium de passione domini 138
Legitur in Deuteronomio quod Moyses. . . .
Ends f. 148 *v*, querendus est dominus noster jhesu christus qui cum patre et spiritu sancto vivit et regnat deus per omnia sec. sec. Amen. Explicit exercicium devotum de passione domini.

11. Sermones in Visitacione B. M. Virginis (3) 150
Quoniam fratres karissimi, . . . etc.

12. Nota multa sunt quae aggravant religiosorum peccata. . . . 157

13. De Virginitate 158
Virginitas est in carne corruptabili. . . .
Ends f. 161, with Collect of S. Katherine.

14. Tractatus de confessione (Johannis Indaginis Carthusiensis satis notabilis) 162
Accipite spiritum sanctum. . . .
Ends f. 182, Ad quae gaudia nos perducat jhesus christus marie filius, cum patre et spiritu sancto in sec. sec. benedictus.

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Amen. Explicit tractatus de confessione et de casibus corporalibus [. . .] ac de modo vivendi christiane virtuose et fideliter et deo semper placeatur. Amen.

15. Formae absolutionis in articulo mortis, reo aut peccativo . 182 *v*
Misereatur uti omnipotens deus. . . .
Ends f. 184, principaliter absolvit. Explicit, deo laus.

16. Tractatus de religionum diversitate et de modo vivendi in religione et stationum differentia. [Joh. de Indagine] . 185
Religio munda et immaculata. . . .
Ends f. 194 *v*, bene servetur in timore domini qui est benedictus in secula. Amen. Explicit tractatus. Deo laus.

17. Tractatus beati thome de aquino de divinis moribus . . 196
Perfecti estote sicut et pater vester coelestis perfectus. . . .
Ends f. 204 *v*, Explicit tractatus de divinis moribus. Amen. Deo laus.

18. Sermo de Conceptione B.M.V. cujusdam doctoris anglici in theologia professoris aniensis 205
Ave luce primo. . . .
Ends f. 219 *v*, dignetur idem flos tuas D. N. J. C. qui est benedictus in sec. sec. Amen. Explicit sermo cujusdam doctoris anglici in theologia professoris aniensis de conceptione virginis benedicte.

19. Contemplatio Hugonis super Sancte Virgine 220
Ad salutandam beatam Virginem mariam.
O clemens, O pia, O dulcis Maria. Amen Deo Laus.

20. Verses in praise of the Virgin, by Petrus Comestor . . . 227 *v*
Si fieri posset quod harene pulvis et unde. . . .
Ibid. Quidam devotus pater composuit duos primos versus.
Felix mater ave qua mundus solvitur ave. . . .

21. Sermo beati bernardi de assumptione beate marie . . . 228
Virgo gloriosa celos ascendens. . . .
Ends f. 231 *v*, super laudabilis ei super gloriosus in sec. Amen.

22. Sermones beati Maximi episcopi 232
Videamus fratres karissimi qualiter sibi iste. . . .
Scientes fratres dilectissimi. . . .
Domine nostre ac super virgines Marie commemorationem. . . .
Sancta et inter sanctos. . . .

23. Aurel[ianus]. Obsecramus vos bone domine Jhesu 239

24. Bernardus [?] in Stimulo Amoris.
Ave Maria gratia plena. Tibi domine deus noster. . . .
Ends f. 242 *v*, dum alloquitur dominam meam.

Provenance. This book belonged to the Benedictine Monastery of SS. Peter and Paul at Erfurt, as is evident from the inscription on f. 1, *Liber Beatorum Apostolorum Petri et Pauli in Erffordia.* Its connection with Erfurt is further proved by its contents, especially the treatises of Henry of Weimar and John of Haghen, who was prior of the Carthusians there (1457-75).

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Some interesting scraps of vellum MSS. have been used in binding, including part of an 11th century treatise on language, scraps of a magnificent 12th century MS., and one leaf of a 14th century Life of S. Dorothea.

A small slip of paper pasted in at the beginning has a short note of contents in a hand like that of W. H. Black, but this MS. is not found in his catalogue.

Writing. There are many different hands, some very difficult, all of the 15th or early 16th century. A few of the treatises have rubrics and plain red capitals.

111. D. b. I. 12.

GILBERTI DE TORNACO RUDIMENTA DOCTRINE. EXCERPTA CALDERINI, CRISOSTOMI, MATHEI DE CRACOVIA.

Latin, paper, 12″×8½″, ff. 262, double columns, 47 etc. lines to a page. Cent. xiv, xv, German (Erfurt). *Binding*: Modern. 2 f. *tractatus quae*

Collation. a^{10}, b^{12}--x^{12}=262.

Contents:

1. Gilberti de Tornaco Rudimenta Doctrine . . . . . f. 1
   Tabula. Tractatus iste qui dicitur rudimenta doctrine vel erudimentum quatuor habet partes de doctrina exequentes.
   Ends f. 9 *v*, quadrivium sapientie.
   Prol. Sepe numero postulatus a pluribus—ex philosophorum exercitacione 10
   Text. Nature humane condicionem dum attendimus. . . . . 10 *v*
   Ends f. 192, et ultima accedamus. Explicit tercia pars rudimenti Magistri Gilberti de ordine fratrum minorum de Tornaco. Deo gracias.
   (Hic deficit quarta pars quae diffusior et subtilior est quae agit de causa morali doctrine sicut de diversis scientiis. Sed habetur in *Majori Collegio Erffordiae* sub hoc signo F.F.3. in bonam scripturam. Ibidem habentur sermones ejusdem Gilberti valde magistrales et prolixi de diversis mundi statibus.)
2. Tabula tractatus Calderini de interdicto ecclesiastico . . 192 *v*
   In nomine Domini Amen. Incipit tractatus de interdicto ecclesiastico domini Johannis Calderini doctoris decretorum.
   Prol. Quamvis dubia plura—videtur posse adaptari.

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Text. Ad primum dico quod si aliter accipiatur. . . .
Ends f. 215, inter vos concesso ipsius ecclesie a Christo. Cui est honor et gloria per infinita sec. sec. Amen. Explicit tractatus de sentencia interdicti Johannis Calderini decretorum doctoris excellentissimi. Chwala buohu bium [?].

3. Pulcer tractatus beati Crisostomi de eo quod nemo leditur nisi a se ipso qui sequitur in hunc modum 215
Scio quod crassioribus quibusque. . . .
Ends f. 222 *v*, qui a semet ipso non leditur. Explicit pulcer libellus Johannis Crisostomi de hoc quod nemo leditur nisi a semet ipso.

4. Rationale operum dei Magistri Matthei de Cracovia (Dyalogus patris querentis, et filii respondentis) . . . . . 222 *v*
Vellem declarare quod deus beneficit. . . .
Ends f. 249, dignetur recipere pietate.
Thema operis precedentis.
Reverendissimo in Christo patri domino Henrico episcopo Wariniensi suus Matheus facere bona et recipere mala—alio nomine placet baptisari. Finis.

5. Alius tractatus Mathei de Cracovia [inserted above is 'Magistri Mathei de Cracovia professoris sacre Theologie'] . . . 250
Prol. Moyses sanctus et tanquam solitudinis amicus—possit exigui.
Text. Et quia malum formaliter. . . .
Ends f. 261, regulam sibi datam et non ultra.

6. Epistola Magistri Matthei de Cracovia, sacre theologie professoris justificat omnia contra fratrem Johannem Falkenburgensem de tractatu precedenti 261
Notum sit omnibus scire volentibus—datum Heydelbergii die mensis decembris anno domini 1405 Matheus dei gratia episcopus Wormacensis.

Provenance. The book probably comes from the near neighbourhood of Erfurt, since a note at the end of the first treatise (see Contents), written not long after the book itself, refers to a more complete copy and other works by Gilbert of Tournai, which are in the library of the *Majus Collegium* there. There are no marks of ownership. The sale entry at the beginning gives the date as 1408, and the price in original binding, £2, 2s. The hand is fair with little ornament.

112. Tractatus Varii Theologici. D. b. I. 13.

Latin, paper, 12″×8½″, ff. 325, double columns of varying length, 1457, German (Erfurt). *Binding*: Original, oak boards

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covered stamped leather, brass corners and clasps (the latter gone), 4 bosses on either side (lost). The stamps include the figure of S. Paul and some scrolls—'help got,' 'hanc du [. . .]' etc.

2 f. *qui reus inveniatis*

Collation. a^{12}—y^{12}, z^{16}, A^{12}—C^{12}, D^{9}=325.

Contents:

1. Armandus de declaratione difficilium terminum et nominum in Theologia, Philosophia, Logica [title added by another hand] f. 1
   Prol, Reverendissimo in Christo domino domino suo specialissimo Johanni divina ordinatione episcopo Brixiensi frater Arnoldus [*sic*] de bellovisu—famulari.
   Text. Ut ergo ante dicenda ordinacius. . . .
   Ends f. 91 *v*, ut salus revelat ut lux. Cui honor et gloria in sec. sec. Amen.
2. Tabula secundum ordinem alphabeti super summam precedentem . . . . . 91 *v*
   Ut eo satius—ab A. sic incipiendo.
   Absolutio—Zelogio.
3. Tabula super conflatum Francisci alias Maronis primi sententiarum (Hoc conflatum subscriptum habetur in alio libro qui intitulatur 'scriptum Maronis in primum sententiarum' et reponitur sub littera E. xi in nostra libraria Erffordie) . 97 *v*
   In abstractum non solum invenitur. . . .
   Ends f. 119, Sic est finis hujus tabule super Conflatum Francisci primi libri sentenciarum doctoris egregii ordinis minorum scriptum per me g. b. in l. d. s.
4. Quondam est idem Vincentius in prologo speculi historialis . . . 119
   Ends f. 120 *v*, quo tendas anagora.
5. Quatuor libri sententiarum sed hic sunt abbreviati . . 121
   Veteris ac novi testamenti continenciam diligentiam. . . .
   Ends f. 160 *v*, cum viderit vindictam in sec. sec. Amen.
6. Passio Domini Jhesu ex quatuor evangelistis compilata . 161
   Passio D. N. J. C. ut ipsum a quatuor evangelistis. . . .
   Ends f. 174 *v*, dignetur quod nobis concedat Jhesus Christus qui sine fine vivit et regnat in sec. sec. Amen. Explicit passio D. N. J. C. a quatuor evangelistis conscripta cum concordancia. Incipit questio decem preceptorum.
7. Questio utrum de preceptis dei ab homine possit fieri dispensatio 174 *v*
   Questio est secundum theologos et movetur circa. . . .
   Ends f. 176 *v*, faciat nos inhabitare deus pater et filius et spiritus sanctus in sec. sec. Amen.
8. Tractatus primus de quibusdam inducentibus amore sapientie.
   Sic dicit Arist. lxviiii ethicorum quia homo sapiens est. . . . . 176 *v*
   Ends f. 180 *v*, et iterum sociabor cum, etc.
9. Compendium Theologice Veritatis (non beati Thome de Aquino sicut aliqui [. . .] sed errant quia ipse aliud composuit, sed est

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Hugonis cardinalis de ordine predicatorum egregii doctoris. Et habet 7 libros et habetur hic in libraria nostra) . . 181
Prol. Veritatis theoloyce [*sic*] sublimitas—presens etiam opusculum compilavi.
Text. Deum esse multis modis ostenditur. . . .
Ends f. 258, quisque beatus secundum merita recipiet sine fine. Amen.
Explicit Compendium theoloyce veritatis beati Thome de Aquino fratris ordinis predicatorum scriptum per me G. b. de s. in l. anno domini 1457 Apostol. [a later hand—that of the titles—has erased T. de Aquino and inserted Hugonis Cardinalis].

10. Soliloquium beati Augustini 258
Congnoscam [*sic*] te domine cognitorem meum. . . .
Ends f. 270, omnis clementia sit Deo patri et filio et spiritui sancto. Amen. Explicit soliloquium b. Augustini.

11. Speculum Trinitatis sancti Augustini [vide Migne 'Manuale,' chaps. i-xvi] 270
Quoniam in medio laqueorum positi sumus. . . .
Ends f. 272, spiritus in adquisitione vite. Explicit speculum trinitatis beati Augustini.

12. Liber Augustini de salute anime 272
O anima mea revertamur ad civitatem celestem. . . .
Ends f. 275, quam terrestrium occupatione delectari. Explicit liber de salute anime beati Augustini episcopi et confessoris.

13. Speculum Sacerdotum 275
Materia baptismi debet esse aqua pura. . . .
Ends f. 278 *v*, plenius continentur. Explicit speculum sacerdotum.

14. Liber de honestate mulierum beati Augustini . . . 278 *v*
Nemo dicat fratres quod in temporibus nostris. . . .
Ends f. 279 *v*, misericordia plena est terra. Explicit liber de honestate mulierum finitus et completus per me G. B. in L. in vigilia Jacobi Apostoli hora vesperarum vel quinta. Anno 1457, etc.

15. Hugo de Potentia Dei . . . . . 279 *v*
Tria sunt invisibilia dei potentia. . . .
Ends f. 281 *v*, tercius caritas, etc.

16. Commentum subscriptum super Floretum. Floretus et praemittitur hic ejus commentum postea ponitur ipse textus . 282
Rogatus dignis precibus. . . .
Ends f. 314, Ipse salvator et dominus noster Jhesus Christus eternaliter benedictus. Amen.

17. Tabula super suprascriptum Floretum 314
Ends f. 320 *v*, et viginti quae sunt metrice redimiti. Explicit Floretus, etc.

18. Speculum Amatorum Mundi . . . . . 320 *v*
Videte quoniam caute ambuletis. . . .
Ends f. 323 *v*, quod praestare dignetur qui cum patre, etc. Explicit speculum amatorum mundi.

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19. Quia ergo spiritualis vultus cogitacione. . . . . 323 *v*
Ends, hic moralia libri 31. Job 39.
20. Liber editus a fratre Thomas de Aquino de judiciis astrorum . 324
Quia petisti ut tibi scriberem an liceret judiciis astrorum uti—dependent judiciis astrorum uti.
21. Liber fratris Thome de Aquino de motu cordis . . . 324 *v*
Quoniam omne quod movetur necesse est habere motorem. . .
Ends incompletely, apprehensiones et affectiones . . . (hic est defectus).

Provenance. This book evidently belongs to Erfurt. The titles of the treatises have been added soon after the book was written by a monk of Erfurt, as he twice refers to copies of the same treatises *in nostra libraria Erfordiae; in nostra libraria;* with press-marks. This would seem, from the hand, to be the same annotator as in No. 110. Three of the treatises are initialled by the scribe whose initials are G. B. de S. in L. and dated 1457. Nos. 3 (partly), 5, 6, 7, 9, 10, 11, 12, 13, 14 are written by him. A Sale Catalogue entry (date unknown) gives the price of the MS. as £1, 11s. 6d.

Writing. There are a variety of hands, all fair. The signed treatises and all the others by this scribe are well written. Titles have been added by another hand a little later. The only ornament consists of plain red capitals.

113. TRACTATUS VARII THEOLOGICI. D. b. V. 6.

Latin, paper and vellum, $8\frac{3}{16}'' \times 6''$, ff. 311 (+3 fly-leaves), *c.* 28 lines to a page, 1444, 1445, German (Carthusians of Erfurt). *Binding*: Modern.

2 f. *vidue et virgines*

Collation. a^{14}, b^{16}, c^{8}—h^{8}, i^{12}, k^{13}, l^{12}—n^{12}, o^{8}, p^{7}, q^{12} (q^{8} and q^{13} cut out), r^{12}—D^{12}, E^{13}=311.

Contents:

1. Tabula super Omeliis quas creditur beatus Bernardus edidisse super sermone in cena domini et incipiunt infra f. 31 . . . f. i *v*
Abbas—Xpm. [Christum].
2. List of Contents (by another hand, 15th century) . . . iii

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3. Tractatus de compassione beate Virginis Marie quem collegit frater Bertholdus Kule lector lubicensis de novem gladiis . 1
Sancta Clara Francisci pia plantula. . . .
Ends f. 30 *v*, compassionis tristicia per Christum dominum nostrum Amen. Explicit tractatus de compassione beate Virginis de IX gladiis.

4. Tractatus Beati Bernhardi Abbatis super cena domini, et distinguitur per omelias. Omelia prima 31
Ante diem festum Pasche. . . .
Ends f. 78 *v*, se ipsum concedat nobis Christus qui sine fine vivit et regnat Amen. Explicit tractatus beati Bernhardi super cenam domini.

5. Tractatus beati Bernhardi de passione domini 79
Jhesu benigne vitis vera. . . .
Ends f. 103, ymaginem reformemur. Amen. Explicit tractatus beati Bernhardi abbatis de passione domini nostri.

6. Praefatio super septem psalmos penitentiales a domino Petro de Ailliaco episcopo Cameracensi post modum tractatus sancti Grisogoni presbytero cardinali 104
Vera penitentia velud quaedam scala est. . . .
Ends f. 127 *v*, tu misericorditer praestare digneris, qui vivis et regnas in sec. sec. Amen. Explicit liber de septem gradibus scale continens meditaciones devotas super septem psalmos penitentiales a domino Petro Cameracensi episcopo editus.

7. Devota Meditacio super Psalmos *Judica me Deus* edita a Reverendissimo patre domino cardinali Cameracensi apostolice dedis in almania legato . . . . . 127 *v*
Domine sacerdos tu benignissime. . . .
Ends f. 132 *v*, da michi finaliter videre lumen vultus tui ubi cum patre et spiritu sancto vivis et regnas in sec. sec. Amen. Dictus dominus legatus omnibus sacerdotibus devote orantibus pro pace ecclesie et ante missam dicentibus orationem predictam centum dies indulgentias concessit.

8. Devota meditacio super Psalmum *In te domine speravi* edita ut supra 133
Terret me domine deus.
Ends f. 141, Quod ipse praestare digneris qui vivis et regnas in sec. sec. Amen.

9. Nota pericula quae contingere possunt circa sacramentum corporis et sanguinis Jhesu Christi et remedia sequendo doctrinam lucidam et catholicam sanctissimi patris Thome de Aquino. Dupliciter, etc. . . . exprimenda sunt pericula 142
Primum periculum est. Si sacerdos morti vel gravi infirmitate. . . .
Ends f. 145, et gloriose virginis Marie matris ejus in eternum et ultimum. Amen.

10. Sermo de Annunciatione beate Virginis Marie factus per M. Henricum de Hassia 148
Dixit Maria ad Angelum, etc. . . .

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Ends f. 163 *v*, nobis concedat deus qui per omnia vivit et regnat. Amen. Et sic est finis hujus sermonis de Annunciatione Beate Virginis Marie facti per M. Henricum de Hassia in Wienna anno 1388.

[Note here by another hand: Sermonem dicti Magistri H. de Hassia de Assumptione Virginis habes in libro intitulato communeloquium circa altare Elizabeth in p°.]

11. Sermo de Nativitate Virginis Marie Reverendi Magistri Henrici de Hassia 167

Ipse fundavit eam altissimus. . . .

Ends f. 189, in unitate spiritus sancti vivit et regnat per omnia sec. Amen, Amen. Explicit sermo de festo Nativitatis Virginis Marie dei genetricis Reverendi Magistri Henrici de Hassia doctoris in sacra pagina egregii. Deo Gracias.

12. De horis canonicis in primitiva ecclesia 191

Nota quod in primitiva ecclesia. . . .

Ends f. 202 *v*, et tu sedere praesumis [?] cum oras.

13. Ymago Vite Eterne [S. Bonaventurae] 204

Prol. Flecto genua mea ad patrem—finis et contemplamentum.

Text. Dic queso, O homo. . . .

Ends f. 231 *v*, Qui est trinus et unus deus benedictus in sec. sec. Amen. Explicit liber venerabilis doctoris sacre theologie Bonaventure Cardinalis ab eodem intitulatus Imago vite eterne.

Lists of Virtues and corresponding Vices.

14. Formula compendiose vite 232

Memini me in diebus vanitatis mee. . . .

Ends f. 236, nichil in se habent native bonitatis.

15. Speculum Monachorum beati Bernhardi . . . . 236 *v*

Si quis emendacio vite desiderio. . . .

Ends f. 238 *v*, si gesseris multa et locutus fueris pauca.

16. Stimulus Amoris beati Bernardi 239

Jhesum Nazarenum a judeis innocenter condempnatum. . . .

Ends f. 245, honor et imperium in sec. sec. Amen. Explicit stimulus amoris finitus anno incarnacionis domini m°ccc°xliiii° feria tertia post Judica.

[Little gives this as an anonymous treatise.]

17. Liber de Conscientia Augustini [really Bernardi] . . . 245

Domus haec in qua habitamus. . . .

Ends f. 264, quam terrestrium occupatione. Et sic est finis hujus libri intitulati liber de conscientia conscripti sub anno incarnationis domini 1444 et facti feria tertia post Palmarum.

18. Sermo dulcis ex sermonibus Bernardi super Cantica [xliii] . 264

Fasciculus mirre dilectus meus mihi. . . .

Ends f. 265, Super omnia deus benedictus in sec. Amen.

19. Cordiale [called in list of contents De Quatuor Novissimis] . 265 *v*

Memorare novissima tua. . . .

Ends f. 304, et intelligerent ac novissima providerent.

Et sic est finis hujus operis conscripti A.D. 1445 feria secunda post Esto m[ihi].

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20. [Speculum Amatorum Mundi] . . . . . 304 *v*
Videte quoniam caute ambuletis. . . .
Ends f. 311, quod nobis praestare dignetur qui cum patre et spiritu sancto vivit et regnat per infinita sec. sec. Amen. Finitus est haec meditatio quae speculum amatorum mundi intytulatur anno incarnacionis domini 1445 feria sexta post Invocavit.
21. Epistola Bernardi ad Magistrum Walterum 311

Provenance. The book belonged to the Carthusians of Erfurt, as is shown from inscriptions on ff. 137 and 189, *Ad Carthusienses pertinet Erffordia* (probably 15th century hand). Again on the fly-leaf at the beginning, *Cartusiae Erfordiensis* (17th century). Three treatises are dated (17, 19 and 20). A Sale Catalogue entry (date unknown) gives the price of the book in its original 'ancient wood binding' as £1, 11s. 6d.

Writing. Written by several hands, all fair, and of about the middle of the 15th century. The ornamentation consists of rubrics and plain red capitals.

114. Tractatus Varii. Laing 32.

Latin and German, paper and vellum, $4\frac{1}{16}'' \times 2\frac{11}{16}''$, ff. 324 (+2 vellum fly-leaves), varying number of lines to a page. Cent. xv, German (Canons Regular at Nuys). *Binding*: Original, oak boards covered stamped leather (eagle, scroll 'Jhesus,' and other devices), brass clasp, rebacked.

2 f. *ipsi vilescit*

Collation. a^8, b^{14}, c^{16}, d^{16}, e^{15} (vellum), f^{14}, g^{16}, h^{14}, i^{12}—m^{12}, n^{14}, o^{14}, p^{12}—r^{12}, s^{14}, t^{14}, v^{13}, x^{12}—z^{12}, A^{14} (11-14 blank), B^8=324.

Contents:

1. List of Contents . . . . . f. 1
2. Tabula collectorum sequentium in isto libro 4
3. Proverbs in Latin and German[1] 9
4. Incipit tractatus Magistri Johannis de Gerson doctoris . . 10
Christianissimi ac Cancellarii Parisiensis de modo vivendi omnium fidelium. Ad nobiles consideracio prima.

[1] See Appendix IV, § V, 2.

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Regula prima quae spectat ad nobiles potentes. . . .
Ends f. 9, et misericordia finit.

5. Epistola Jhesu Christi filii dei et marie regule et vite christiane religionis . . . . . 18 *v*
Jhesus episcopus, pater dominus. . . .
Ends f. 10 *v*, confirmatum et sigillatum die Parasceves in monte calvarie sanguine meo precioso. Anno a creacione ejusdem mundi 1233 finit epistola.

6. De caritate ex summa que Rosella casuum appellatur—moraliter peccatum.
Ends f. 15 *v*, Notandum de caritate et pace . . . . 19 *v*
Consulo quisquis eris qui pacis federa queris.
Consonus esto lupis cum quibus vivere cupis.

7. Sermo de vestigiis D. N. J. C. . . . . 25 *v*
Quoniam omnes creature. . . .
Ends f. 33 *v*, et nobis ad salutem et gloriam in futuro. Amen.

8. De decem preceptis legis et duodecim consiliis ewangelii . . . . 33 *v*
Ends f. 43, ad eos quorum curam gerunt.

9. De indulgentiis orationum beati Gregorii Pape . . . . 43 *v*
Nota quod frater Johannes Capet ordinis minorum. . . .
Ends f. 51 *v*, Reverendissimus pater generalis familie ultramontane Azanus fratrum minorum de observantia.

10. Prayers of S. Bernard . . . . . 52 *v*
Illumina oculos meos domine ne umquam obdormiam . . .
Omnipotens sempiterne Deus qui Ezechie regi. . . .
Sancta et immaculata piissima virgo. . . .
De Oratione Bernardus in sermone de triplici modo orationis.

11. Prayers of S. Bonaventura 56
Ante Missam. Ecce celestis Pater recolens mortem illam. . . .
Ad Dominam. O Domina et patrona nostra. . . .

12. Prayers of Pope John XII.
Obsecro te D. S. J. C. ut passio tua. . . .
Gracias tibi ago piissime Deus. . . .
Eya Domine Deus misericordia mea remitte mihi. . . .
Serenissima et inclita mater. . . .

13. Prayers of Pope Gregory (with Indulgence) 60
O. D. J. C. adoro te. . . .
Prayer added to above by Pope Julian.
O. D. J. C. pater clementissime deprecor te. . . .

14. Prayer of Pope Sixtus IV (with Indulgence) 64
Ave sanctissima Maria mater. . . .

15. Orationes de Septem Doloribus B. V. M.. . . . . 64 *v*
Ave dulcis mater Christi. . . .

16. Prayers of S. Jerome for the Canonical Hours, with Psalms and Collects . . . . . 68 *v*
To Rusticus Monk.
Prol. Pervenit ad me caritatis tue—ad resurrectionis octavam.
At Matins, In nomine Domini Jhesu omne genu flectatur. . . .

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17. Septem Gaudia B. V. M. (rhymed) 84
Gaude Virgo stella maris, Sponsa Christi singularis. . . .
18. Septem Gaudia B. V. M. acc. to S. Thomas of Canterbury . 86
Gaude Virgo mater Christi, Quoniam sola meruisti. . . .
19. Memoriae, De proprio Angelo, S. John Baptist, S. John Ev., S. Quirinus, etc. 88
20. Prayers and Benedictions to be said after Compline . . 97 *v*
Omnipotens eterne Deus quitquit in hac die cogitando. . . .
21. Collecta quaedam diversa et proprio de Sacramentis ex summa quae Rosella casuum appellatur. De sacramentis, etc. . 100
22. Ibid. ex Summa Silvestrina 225
De Simonia, etc.
23. Ibid. ex Summa Rosella, Summa Silvestrina, Summa Angelica. 279
De superbia, etc.
24. Regula Sancte Marie Virginis, etc. (arranged so that the first letter of each line makes up ' Jhesus Cristus ') . . . 311 *v*
25. Prayer. Gracias tibi ago dulcissime Domine Jhesu . . . 318
26. Oratio Bernardi in contemplatione . . . . . 319 *v*
Ave quod desidero. . . .
27. Memoria of S. Servace . . . . . 321 *v*
28. Prose of S. Mary Magdalene . . . . . 322 *v*
Gaude pia Magdalena.
29. Proverbs in German [1] 324
30. Fragments of three English religious poems [2] . . . i and ii

Provenance. This is given on f. 1 at the beginning of the 'Contents,' which are headed *Liber Canonicorum Regularium prope Nussiam.* This seems to refer to a House of regular Canons at Nuys, near Dusseldorf. The Collection is a curious one, and contains at the beginning and end a number of curious German Proverbs.[1]

The binding seems to be German, but the end papers have been taken from an English MS. of the early 15th century, and contain interesting fragments of English religious verse.[2] There are no later marks of ownership save the label with the number 290 on the back.

Writing and Illumination. Well written in a clear, small hand, with plain red capitals. The end papers are in English script of the early 15th century.

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[1] See Appendix IV, § V, 2.

[2] Appendix IV, § V, 1.

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115. D. b. V. 15.

Tractatus Varii de Philosophia, etc.

Latin, vellum, $6\frac{1}{8}'' \times 4\frac{15}{16}''$, ff. 87, double columns, 52 lines to a page. Cent. xiii, English. *Binding*: Modern, lettered 'Missal' (in error).

2 f. *suggerit linguas*

Collation. a^{18}, b^{18}, c^{17}, d^{20}, e^{14}=87.

Contents:

1. [Gul. Woodford Philosophia Naturalis] [. . .] philosophie tractatus . . . . . f. 1
   Queris venerande Dux Normannorum. . . .
   Ends f. 23 *v*, definit hoc vivere.
2. [Greg. Huntingdon Imago Mundi] . . . . . 23 *v*
   Incipit Ymago Mundi.
   Ad instructionem multorum quibus deest copia verborum. . . .
   Mundus dicitur quasi undique motus. . . .
   Ends f. 27, et lxxv miliaria. Explicit liber.
3. [Gul. Northfield de Differentia Spiritus et Anime]
   In dei nomine et ejus auxilio. Incipit liber differentie que est inter spiritum et animam que constantijben luce philosophicus cuidam animo suo scriptori cujusdam regis edidit quem Johannes Yspalensis domino suo raimundo toletane sedi archiepiscopo de arabico in latinam transtulit . . . 27
   Interrogasti honoret te deus. . . .
   Ends f. 29 *v*, Perfectus est liber constantijben luce de spiritu et anima et differentia quae est inter utrumque. Expletus est liber.
4. [Commentum Mag. Hugonis de S. Victore in hierarchiam coelestem S. Dionysii Areopagite] . . . . . 29 *v*
   De differentia mundane theologie atque divine et demonstracionibus.
   Judei signa querunt et greci sapientiam. . . .
   Lib. i, f. 31 *v*; lib. ii, f. 36; lib. iii, f. 42; lib. iv, f. 44 *v*; lib. vii, f. 52; lib. x, f. 68.
   Ends f. 72, sanctitas condescendit. Deo Gracias.
   [In this MS. the books seem to be incorrectly numbered. Book 1 actually begins on f. 29 *v* (*vide* P. L. No. 175)].
5. Summa de philosophia edita a Magistro Radulffo . . . 72
   De philosophia igitur tractaturi primo dicamus. . . . . .
   Ends f. 78 *v*, in nives condensatur. Explicit summa de philosophia edita a magistro Radulffo.

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6. [Anon. De faciebus mundi, *i.e.* De iis quae praedicatoribus conveniunt] 79
Veritas evangelica praedicatoribus. . . .
Ends f. 86 *v*, et diligenter exercetur illuminatur. Laus deo.

Provenance. There are no indications of original ownership, but it is probably an English MS. The name *Jameson* is written in pencil on the end board in a modern hand.

Writing and Illumination. Very beautifully written on fine vellum in a minute hand, with fine blue and red filigree initials. There are notes in two different hands of the 14th century. The margins have been slightly cropped.

116. Laing 138.

DUNS SCOTUS SUPER PRIMUM ET SECUNDUM SENTENTIARUM.

Latin, vellum, $12\frac{5}{8}'' \times 8\frac{7}{8}''$, ff. 174, double columns, 60 lines to a page. Cent. xiv, Italian. *Binding*: Oak boards covered stamped leather, 2 straps missing, 2 holes for pins, much worm-eaten, 1 board broken.

2 f. *necessario causare*

Collation. a^{15} (wants 1), b^{12}—g^{12}, h^{10}, i^{8}—q^{8}, r^{7} (wants 1), s^{6} (wants 6 and 8) = 174.

Contents:

Scotus super primum sententiarum . . . . . f. 1
Prol. Utrum hominum pro statu isto sit necessarium. . . .
Ends f. 97, qui est alpha et omega principium et finis. Cui sit honor et gloria in sec. sec. Amen. Explicit Deo gracias. Amen.
Scotus super secundum sententiarum 98
Circa creationem, etc. In hoc secundo tractatu magister. . . .
Ends imperfectly f. 174, quod limitacio non est perfectio. . . .

Provenance. An Italian MS. without any indications of local connection.

Writing and Illumination. The hand is Italian Gothic, poor in the first treatise, better in the second. There are fair filigree initials.

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117. Raymundi Lullii Ars Generalis. Laing 166.

Latin, vellum, $5\frac{13}{16}'' \times 4''$, ff. 47, irregular number of lines to a page. Cent. xv, Italian. *Binding*: Original, oak boards covered pigskin, 5 bosses on each board (2 lost from the front), brass mounted strap (broken), lettered 'Ars Generalis.'

2 f. *Differencia est*

Collation. a^{10}, b^{4}, c^{16}, $d^{17}=47$.

Contents:

Alphabetum Artis Generalis	f. 1
Bonitas, Magnitudo, Duratio, etc.	
Ends f. 10 *v*, constantia subtilitas moralitas. Explicit alffabetum artis generalis magistri Raimundi ad laudem D. N. J. C. Amen.	
Liber de Accidente et Substantia	12
Deus cum tua altissima clemencia,	
Incipit liber de accidente et substantia.	
Quoniam per plures modos venati sumus. . . .	
Ends f. 14 *v*, judicii coram divina trinitate. Ad laudem et honorem dei finivit R. istum librum sive tractatum in civitate Messane mense Octobris A.D. 1313 incarnacionis D. N. J. C. Amen.	
Alphabetum puerile logices sic incipit	15
Deus cum tua sapiencia hoc opusculum. . . .	
Ends f. 22, Et sic sunt perfecte omnes figure et imper [. . .] totum istum compendium quod vocatur alfabetum.	
Hec est sumula brevissima istius alphabeti.	22 *v*
Ends f. 23, directe concludentes, etc.	
Consequencia est illa oratio consequentis	24
Ends f. 35, et sic per complimento, etc. Deo Gracias.	
Quia ignorantes proposicionem	36
Ends f. 46 *v*, et hoc de expositionibus dicta sufficiant, etc. Deo Gracias.	

Provenance. This is probably an Italian MS. Four distinct hands are traceable. There are no early marks of ownership. Laing bought the book at a sale at Puttick and Simpson's, 3 June 1861, its number in the catalogue being 806. This number is still on a label on the back.

Writing and Illumination. All four hands are Italian in type and fairly good. The first treatise has red and blue initials, the second and third plain red capitals, the fourth red, and red and blue filigree initials.

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118. D. b. II. 9.

Pauli Veneti Commentum Super Aristotelis Libris Posteriorum.

Latin, paper, $12\frac{7}{8}'' \times 9\frac{1}{8}''$, ff. 107, double columns, 50-54 lines to a page. Cent. xv, Italian. *Binding*: Modern, labelled '109. Paul [. . .] Veneti Commentaria super lib. posteriorum Aristotelis Cartavo Secolo xiv.'

2 f. *ars est recta*

Collation. a^9, b^{10}—k^{10}, l^8=107.

Contents:

Pauli Veneti Commentum super libris Posteriorum Aristotelis .	f. 1
Omnis doctrina et omnis disciplina, etc. Iste est liber posteriorum AR. . . .	
Ends f. 72, quod si fuerit innata, etc.	
Et sic explicit commentum magistri pauli de veneciis super primum librum posteriorum AR. Deo gracias.	
Lib. ii. Questiones sunt equales numero hiis quecunque vere scimus. Iste est secundo liber posteriorum AR.	72 *v*
Ends f. 107, valeamus vitam sempiternam et gloriam. Amen. Deo gracias. Et sic explicit commentum Magistri Pauli Veneti super libris posteriorum domini AR. per me P+G.	

Provenance. The script and illumination are Italian in type. Unfortunately the coat of arms on the lower margin of f. 1 has been too much cropped to be identified. An inscription on f. 1, in a 17th century hand, has been partially restored, and reads: *Est conventus S. Bartholomei Ba*[. . .] *ff. Heremitarum Ordinis S. Augustini.* The paper label may be by the same hand. About this date also are the bibliographical notes added at the end. The scribe gives his initials in the colophon: P+G.

Writing and Illumination. The script is italic, small and neat, quotations from the original being in a large black Gothic script. Each of the two books has a floriated initial in blue, lake, green, vermilion, and pale yellow, with branching foliage springing from it.

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119. Leonardi Aretini Varia. D. b. V. 16.
Francisci Aretini Phalaridis Epistolae.

Latin, paper, $8\frac{1}{2}'' \times 6\frac{1}{8}''$, ff. 150, 27 lines to a page. Cent. xv, Italian. *Binding*: Modern, vellum, lettered 'Veterum Philosophorum Opuscula Moralia et Phalaridis Epistolae.'

2 f. *gaudes eloquentia*

Collation. a^{10}—d^{10}, e^{12}, f^{10}—k^{10}, l^8, m^{10}, n^{10}, o^8, p^6, q^6=150.

Contents:

1. Leonardi Aretini [Tirannus Zenofontis] . . . . . f. 1
   Prol. Zenofontis tibi philosophi quendam libellum—ausi sumus attingere.
   Tirannus Xenofontis incipit feliciter 2
   Cum ad Hieronem Tirannum Simonides poeta. . . .
   Ends f. 15, nemo tibi invidebit.
2. Incipit somnium scipionis a M. T. Cicerone compositum . . 15 *v*
   Cum in africam venissem. . . .
   Ends f. 21, ego a somno solutus sum.
3. De Institutione Juvenum. Prologus Leonardi Aretini in librum magistri basilii 21
   Ego tibi hunc librum colluci ex media—queso quanta gravitas sit.
   Incipit liber Magni Basilii de Institutione Juvenum ex translacione Leonardi Aretini.
   Multi sunt filii que hortantur me ad ea. . . .
   Ends f. 33, recta consilia aspernantes.
4. Leonardi Aretini ysagosicum [*sic*] moralis discipline ad Galeoctum incipit feliciter 33
   Si ut vivendi Galeocte sic etiam bene vivendi cura nobis esset—interdicendus ambigis interpella.
   Prima igitur hujus discipline consideracio. . . .
   Ends f. 47 *v*, ut boni simus virtutesque exerceamus. Leonardi Aretini Ysagosicum moralis discipline ad Galeoctum explicit feliciter.
5. Epistola Leonardi Aretini ad Cosmam medicum super principium economicorum Aristotelis feliciter incipit 48
   Preciosa sunt interdum parvi corporis membra—nunc ad textum Aristotelis deveniamus.
   Aeconomicorum Aristotelis liber primus per dominum Leonardum e greco in latinum translatus incipit feliciter.
   Res familiaris et respublica inter se differunt. . . .
   Lib. ii, f. 52 *v*.
   Ends f. 56 *v*, ad uxorem; filios et parentes.

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6. Epistola Leonardi Aretini ad Illustrem mulierem Baptistam de Malatestis, in litteris ac studiis humanitatis facundissimam . 56 *v*
Compulsus crebro rumore admirabilium virtutum tuarum—ad gloriam cohortari Vale. Finis.
7. Incipit prefacio Guarrini Veronensis in Plutarchum de liberis educandis . . . . . 67 *v*
Majores nostros angele mi suavissime non admirari—plutarcum audiamus.
De liberis educandis Plutarchus incipit.
Quid nam est, quae de ingenuorum educatione . . .
Ends f. 86, ac humano effici posse constat ingenio.
8. Oratio Demostenis ad Alexandrum translate per Tullium . 86 *v*
Nihil habet rex Alexander vel fortuna tua. . . .
Oratio Eschinis in Senatu Atheniensi 88
Reminiscor Athenienses. . . .
Oratio de modis in eodem senatu.
Admirans vehementer admiror. . . .
Oratio Demostenis in eodem senatu.
Apud nos in questione. . . .
Ends f. 92 *v*, hoc facto tuo cumulus accesserit. finis.
9. Francisci Aretini in Phalaridis tyranni Agrigentinorum epistolas ad illustrem principem Malatestam. Novellum de Malatestis prohemium feliciter incipit 93
Vellem Malatesta Novelle princeps illustris tantam mihi dicendi. . . .
Ends f. 141 *v*, premium accepissent. Vale finis. Finis Epistolarum Phalaridis deo Gracias. Amen.
10. Treatise without title . . . . . 141 *v*
Atronarum fortunam accusare quam non nulli omnipotentem vocant. . . .
Ends f. 150, quoad poterimus non paciemur. finis.

Provenance. The script and illumination are Italian, but there are no other marks of origin or indication of ownership. The marginal notes are mostly of a later date than the text. There is a pencil-title on the inner board in a 19th century hand.

Writing and Illumination. A good italic hand throughout, with plain red or blue Roman capitals and two illuminated initials of burnished gold, with vine-leaf ornament in green, blue, and lake.

120. LEONARDI ARETINI, ETC. Laing 141.

Latin and Greek, vellum, 6⅝″ × 4″, ff. 46 (+2 fly-leaves), 16 lines to a page. Cent. xv, Italian (from the Aragonese Library at

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Naples). *Binding*: Oak boards covered brown stamped leather, 2 straps lost, rebacked.

2 f. *Trithonia Pallas*

Collation. Two fly-leaves, a^2, b^1, c^{12}, d^{10}—f^{10}, g^1=46.

Contents:

Some notes, poems, etc., in Latin and Greek (italic hand) on two vellum fly-leaves.

Verses on the Muses, written round a miniature of cherubs playing an organ, headed 'Esto per vigil labor improbus' . f. 1 *v*

Miniature of Pallas, signed MN. MAN. 2

Mundus est campus diaboli . . . Laqueus animarum parens . 2 *v*

1. Leonardi Aretini ad Colutium Florentinum in Translatione Magni Basilii Proemium Incipit 4

Ego tibi hunc librum ex media Coluti—queso quanta gravitas sit.

Magni Basilii quo pacto gentilium libros in primis legere christianos adolescentes oporteat. Liber incipit foeliciter . . 6 *v*

Multa sunt filii qui hortantur me ad ea . . .

Ends f. 34 *v*, non patiamini nunc recta consilia aspernantes. Magni Basilii finit opusculum ex greco latinae conversum per Leonardum Aretinum.

2. [Opusculum, ex greco in latinum conversum, De Oraculis Sibyllinis].

Turpis Sibilla Eimeria—et conservabitur ut peccator . . 35

3. Nomina Officiorum et Dignitatum Urbis Romae ac Officialium.

Primo fuerunt reges—senatus ex populo Romano . . . 37 *v*

Greek alphabet, etc., and miscellaneous jottings.

Provenance. The script and illumination are Italian. The arms on f. 4 are identified by Mr. Van de Put[1] as those of Alphonso V, the founder of the Aragonese Library.[2] I have not found this MS. among the contents of this library noted by Delisle.

The statement made in the Sale Catalogue entry, attached to the volume, that the arms are those of *Fr. de Gonzague, 4th Marquis de Mantoue*, is not correct, nor does the further statement that the figure of Pallas on f. 2, signed MN. MAN., is by Mantegna, done when he was at Mantua, detained by the Gonzaga (after 1468), seem possible. Neither in style nor in execution does it appear to justify this statement.

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[1] See Appendix II (7).

[2] Delisle, *Cabinet de Manuscrits*, tom. i, f. 220 *et seq.*

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There are notes at the beginning and end, and an almost entirely defaced list of contents on the vellum end paper at the beginning in an Italian hand of the 17th century. A signature is also found at the foot of the end paper, but I cannot decipher it satisfactorily. The sale entry is taken from a French catalogue.

Writing and Illumination. The hand is Italian minuscule, the ink being very yellow. The small capitals are either red or green, and the rubrics are in square capitals, the words being alternately lake green or gold. There are three sectional initials elaborately floriated in blue, lake, and green, and two miniatures in water colour.

1. Fol. 1 *v*. Two cherubs playing an organ. The organ has a carved wooden pedestal and case, and two rows of metal pipes. One cherub is playing the instrument standing, the other is blowing for him.

2. Fol. 2. Pallas. Nude figure with an aureole of golden hair, a spear with banner in her *R.* hand, while the *L.* hand rests upon a golden embossed shield. The letters MN. MAN. are written below, and have apparently given rise to the idea that this miniature is by Mantegna, a supposition which does not seem to be borne out by its appearance.

121. TRACTATUS VARII. D. b. VI. 4.

Latin, vellum, $5\frac{5}{8}'' \times 4\frac{1}{8}''$, ff. 126, 22-28 lines to a page. Cent. xv (part dated 1482), Spanish [?]. *Binding*: Modern.

2 f. *reperti quia*

Collation. a^8—p^8 (wants 8 and 9), q^6 (wants 4 and 6) = 126.

Contents:

1. Cum omnis philosophia sive scientia inutilis et vacua censetur . . . . . f. 1
   Ends f. 68 *v*, et membrana oculi delet.
   Recipes in Latin and German (by a slightly later hand).
2. Incipit liber Wynandi medici ex minimis philosophorum qui dicitur lumen luminum magnum in quo determinatur operatio verissima de lapide. . . . Ego Wynandus medicus nimis philosophorum dictus de Ruffo . . . terrensis ex illa parte aquis distans in terra ducatus francie . . . et vocavi istum librum Glamundi [?] et lucem sol et viam veritatis 69
   Ends f. 99, fortem et constantem et quietum hominibus.

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3. Libellus cujusdam philosophi Judeorum Tehel nomine qui scripsit eundem de sculpturis lapidum . . . Hunc libellum Tehel transtulimus in Latinum 99
Quando invenerit laspis. . . .
Ends f. 102, pietatem habent super homines.
4. De consecratione lapidum 102
Sicut dicit liber qui continet veterum narraciones—dicat benedictionem praemisso Dominus vobiscum.
Prayer—Quesumus omnipotens deus qui etiam per quasdam insensibiles creaturas. . . .
Ametistus . . . Topasius.
Ends f. 120, ut ex eo Ptolomeus Philodelfus statuam faceret quattuor cubitorum. Laus tibi bone Jhesu optime Christe 1482. Finis adest.
5. Part of a Tabula, very imperfect; Figurae corporum planetarum; Alphabetical index (incomplete), with recipes here and there in same cursive hand in Latin and German . . 121

Provenance. The German script in notes and recipes, of a date not much later than the MS., would suggest a German origin, as it certainly points to the book's having gone early to Germany; but, on the other hand, the script, which is very round and clear, would rather suggest Spanish origin.

There are no definite marks of ownership. An erased inscription on f. 122 has the date 1652 still remaining legible.

Writing and Illumination. The script in both main treatises is unfamiliar to me. It may be Spanish. Ornamentation consists of rather roughly ornamented red capitals, ornamental scroll round Roman numerals marking foliation, and occasional hands in the margin. The margins are badly cropped, and some leaves are missing.

122. D. b. V. 18.

RAYMUNDI LULLII DE QUINTA ESSENTIA, ETC.

Latin, paper, 8½″×6″, ff. 141, *c.* 36 lines to a page. Cent. xvi, written by Franciscus de Galliciis [?] 1525 [?]. *Binding*: Modern, lettered 'Raymundi Lullii liber Secretorum Naturae MSS.'

2 f. *conversionem*

Collation. a^{12}—k^{12}, l^{10}, m^{11}=141.

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Contents :

Oratio Raymundi Lullii . . . . . f. 1
D. J. C. qui es vera salus omnium. . . .
1. Incipit liber prime distinctionis nature secretorum seu quinta essentia sacri doctoris Magistri Raimundi Lullii de Insula Majoricorum qui doctrinam dat ejus extractionis a quibuscunque rebus, et applicationis ad corpora humana. Opera terribilia totius artis medicine procuranda. Et etiam metallorum transmutatione obstruitur quae est ymago omnium librorum super hiis tractantium et primo de contristatione Raimundi et ejus lamentatione.
Prologus Monaldi monachi.
Contristatus erat Raimundus—quod nota sic intitulatur.
Lib. i, Deus gloriose cum tue sublimis bonitatis 4
Lib. ii, f. 30 *v*; lib. iii, f. 39; lib. iv, f. 99.
Disputatio Monachi incipit. Dumque Raimundus librum . . . 125
Ends f. 128 *v*, Christi custodie comendavit. Explicit liber quinte essentie Magistri Raimundi Lullii finis. Deo Gracias. Amen.
Colophon—N. scripsi ego Franciscus de Galliciis [?] et finem imposui Die xxiiii Decembris in die [. . .] 1525 [?] [. . .] compositus hoc [. . .].
2. Liber Magne Medicine sapientum Raymundi 129
Proponimus itaque tibi in presenti libello. . . .
Ends f. 141, laus Deo a quo cuncta bona procedunt. Telos.
Recipe ad Stillandum aurum potabile . . . . . 141 *v*

Provenance. The script would seem to be Italian, though from the almost entirely erased colophon the scribe appears to be *Franciscus de Galliciis*, which might refer to Galicia in Spain. Later notes are all by an Italian hand. There are no marks of ownership earlier than a modern stamp, *Bibliothecae S. Johannis in Canalibus, Placentiae.*

Writing and Illumination. A fair hand, with no attempt at ornament save plain red capitals and diagrams in Book IV, which are careful and elaborate.

123. Laing 147.

Isidori Hispalensis Etymologiae, etc.

Latin, vellum, 16½″ × 11″, ff. 158, double columns, 42 lines to a page. Cent. xii-xiii, Metz [?]. *Binding*: Oak boards, covered

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pigskin, tooled, 5 studs on each board lost, 2 straps (one pin lost), chain mark, marks of metal frame in which the title was encased still visible on front board.

2 f. *singulis prout vult*

Collation. a^8—t^8, v^6=158.

Contents :

1. Introductory Letters to Braulio and replies . . . . . f. 1
   Incipit epistola Ysidori junioris hispalensis ad Braulionem, etc.
   Omni desiderio desiderari. . . .
   Ends f. 2 *v*, et remittantur facinora. Ora pro nobis beatissime domine et frater.
   Prefatio. En tibi sicut—stilo majorum. Tabula.
   Capitula . . . . . 2 *v*
   Incipit liber primus de disciplina et arte 3
   Disciplina a discendo . . .
   Lib. xx ends f. 144 *v*, ignis ardore siccetur. Amen.
   Colophon. Explicit liber etymologiarum Ysidori episcopi, scriptus a fratre petro petri discipulo, qui natione dicitur meticuriensis, professione lucelensis. Hec quicunque legis, rogo scriptoris memor adsis. Ut capiat per te, felicis premia vite.
2. [Liber de natura rerum] . . . . . 144 *v*
   Incipit prefatio Sancti Ysidori hispalensis episcopi de responsione mundi et astrorum ordinatione ad sesibutum philosophum.
   Domino et filio sesibuto Ysidorus. Dum te praestante—novimus exequamur. Explicit Prologus.
   Capitula.
   Incipit liber Ysidori episcopi de diebus.
   Dies est solis orientis praesencia. . . .
   Ends f. 154 *v*, in toto orbe diffundit. Amen. Amen. Explicit.
3. De tribus filiis Noe septuaginta due gentes procreate sunt; de incidendis arboribus, etc. . . . . 154 *v*
   Ends f. 155 *v*, ab igne extrahe et sic utere.
4. Noted Service, In Natale S. Thome Cantuariensis Archiepiscopi et Martyris. (Use undetermined, but not Sarum, Hereford, or York) . . . . . 155 *v*

Provenance. The colophon (f. 144 *v*, see Contents) gives precise details as to the scribe. He seems to have been a writer of legal documents, *lucelensis* being probably derived from *lucellus* or *libellus*, a particular kind of deed of conveyance.[1] The word

[1] See Du Cange, *Glossarium*, tom. v.

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meticuriensis I have not been able to translate, unless it be a compound of *Metae* (Metz) and *curia*, suggesting a court scribe at Metz.

The next mark of ownership is the inscription on f. 1, *Ex Bibliotheca Reisachiorum* 1809, and, by the same hand, *Sec. xii.* This bears out the title on the slip pasted on one of the boards with *Isidori Episcopi Hispalensis Liber Ethimologiarum, etc. Ex Reis.* 3 *Feb.* 820, *No.* 14, *MS. to.* I have not so far identified this library.

Writing and Illumination. The script is good and uniform, rather compressed, with plain red capitals to chapters, and very handsome decorative book initials with conventional foliage and occasional human or animal heads boldly executed in rather unusual colouring, *i.e.* green, blue, vermilion, lake, and yellowish buff. All the pigments are heavy. There are diagrams throughout, and the tables of relationships are very fully illustrated with pen-drawings of various subjects in red and black on thin buff grounds.

124. Laing 144.

Tractatus Questionum de Principiis Nature. Antonii Andree Questiones Super Metaphysica Aristotelis.

Latin, paper, $9\frac{3}{16}'' \times 6\frac{1}{2}''$, ff. 190, double columns, 39 lines to a page. Cent. xv (1452), written by Marquard Rode in Paris. *Binding*: Oak boards covered brown stamped leather, worm-eaten, parts of 2 brass clasps and ends of 2 ribbons, much damaged in back.

2 f. *forma ad quam*

Collation. a^{10}—t^{10}=190.

Contents:

1. Tractatus questionum de principiis nature . . . . . f. 1
   Cum secundum doctrinam Aristotelis in plerisque locis ex notitia puerorum videatur, notiticia cujuscunque rei essenciali dependere. Idcirco ad habendam citius et perfectius

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scientiam sive notitiam physice naturalis de principiis nature, etc.

Utrum mobilitas sit formalis vero subscriva primi subscripti physice naturalis . . .

Ends f. 56, sine generatione et corpore. Sic ergo terminatus est tractatus questionum de principiis nature. Deo gracias.

Colophon. Attende lector qui legis. Scilicet quod si vero benedictum est in questionibus supradictis ab arte doctrine Scotice processit cujus vestigia in quam potui et quoniam ipsum capio sum secutus. Si autem aliquid maledictum in praesenti opere reperires vel repugnares mee imperitie attribues quod si vero aliquid clerice [. . .] continetur nec et protunc revoco tamquam dictum fuerit ignoranter puta quod ignoramini mentem Scoti.

2. Antonii Andree Excerpta ex Questionibus super Metaphysica Joh. Duns de Scocia 57

Girum celi circuivi sola . . .

Ends f. 190, qui est deus benedictus vivens et regnans super universa creatura a seculo usque in seculum. Amen.

Explicit Metaphysica fratris Johannis Duns de Scocia nominatus doctor subtilis, excerpta per fratrem Antonium Andree de provincia Arragonie custodya hyldensi.

Completa per me Marquardum Roden de Almania nunc parisii anno domini 1452 in octava Sancti Michaelis Archangeli, etc.

3. Two medical prescriptions [contemporary].

Provenance. From the colophon (see Contents) we learn that the MS. was written by a German scribe, Marquard Rode, in Paris. The device of the original owner is executed in the margin of f. 1, but I have not been able to identify it. It has upon it the initials P. S.

Writing and Illumination. A small, neat hand, rather difficult to read. The ornament consists of blue and red filigree initials and larger floriated initials on burnished gold ground, the colouring being blue, lake, vermilion, green, and yellow. At the beginning of each treatise the initials have partial scroll borders, and the initial on f. 1 has the head and shoulders of a monk, probably a representation of Duns Scotus himself. There are many stains of moisture in the book, especially at the beginning and end.

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125. D. b. II. 8.

Guidonis Bonacti de Forlivio Introductoria ad Judicia Stellarum.

Latin, vellum, $11\frac{1}{4}'' \times 7\frac{3}{4}''$, ff. 167, double columns, 43 lines to a page. Cent. xiv, English. *Binding*: Modern, lettered 'Book of Judicial Astrology.'

2 f. [*an*]*geli neque filius*

Collation. a^{12}—m^{12}, n^{10}, o^{12}, p^1=167.

Contents:

Oret voce pia pro Petro Virgo Maria.

In nomine domini Amen. Incipit liber introductorius ad judicia stellarum, et est non solum introductorius ad judicia, sed est judiciorum astronomie editus a Guydone bonacto de forlivio. Et collegit in eo ex dictis philosophorum ea quae visa sunt sibi fore utilia ad introducendum volentes intendere judiciis astrorum et ea quae videbuntur competere volentibus judicare secundum significationes stellarum. Et ad alia quibusdam ipsis judiciis pertinencia.

In nomine D. N. J. C. misericordis et pii veri dei et veri hominis —revolutionis sive pluvias et ymbres.

Incipit Tractatus 1. Ad ostendendum utilitatem quam possumus sequi de astronomia et de judiciis. Capitulum 1^{m}.

Anima est nobilius quae reperitur in homine . . .

Ends f. 9, esse scientiam manifeste probatur. Finit tractatus primus de confirmatione hujus scientie, etc.

Incipit tractatus secundus de divisione orbis signorum, etc. . 9

Dicam igitur vel vestigia venerabilium predecessorum . . .

Ends f. 13, in aliis temporibus hyemalibus. Finit prima pars secundi tractatus.

Incipit secunda pars secundi tractatus de esse circuli essentiali Capit. 1^{m}.

In hiis que predicta sunt in isto tractatu 13

Ends f. 24 *v*, et ita de ceteris intellige. Finit pars 2^{a} 2^{i} tractatus.

Incipit tercia pars 3^{ii} [*sic*] tractatus De divisione circuli per domos 24 *v*

Accidit circulo signorum divisio. . . .

Ends f. 40 *v*, et fortuna videt ei favere. Finit tractatus 2^{us} de divisione circuli signorum, etc.

Incipit tractatus 5^{us} de naturis 7^{em} planetarum et quid sit illis proprium, etc. . . . . 40 *v*

Postquam perventum est ad perfectionem ejus . . .

Ends f. 53, aliqua dissimilitudo et similia. Finit 3^{a} pars secundi tractatus.

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Incipit tertius tractatus de hiis qui accidunt planetis in semet-ipsos et quid accidit uni eorum, etc. 53
In isto tercio tractatu dicendum est . . .
Ends f. 63, et in boni collatione atque fortunii et tempore. Finit tractatus tercius, etc.
Incipit tractatus 4us de consideracione quarundam conjunctionum et quorundam aliorum que oportet astrologum scire et considerare. Cap. 1m, etc. 63
Iste tractatus est de fortioribus qui sint . . .
Ends f. 67, ut rectior servetur ordo.
Incipit tractatus in consideracionibus que cadunt super judiciis secundum motus et significata stellarum, etc. 67
Ex hiis autem que ad judicia spectant . . .
Ends f. 92 *v*, si tibi placuerit perscrutari. Expliciunt considerationes.
Incipit introductorium sub brevi loquio ad judicia stellarum . 92 *v*
Cum ad astronomie judicia pervenire intenderis . . .
Ends 95 *v*, de ipsis loquentibus invenitur tantum.
Incipit tractatus super praecipuis judiciis astrorum, etc.
In isto primo capitulo agendum est . . . . . 95 *v*
Ends f. 167 *v*, significat augmentum malitie. Explicit tractatus interrogationum seu questionum.

Provenance. Probably an English MS. The *Petro* who is prayed for on f. 1, at the beginning, may possibly be a scribe. The only marks of ownership are in an early 16th century hand on ff. 165 *v* and 166 *v*, *Dne Wecarie de Kyr* [*Keir*] [. . .] *ligitie Donald McSorolh cum sua quae comperiat coram nobis seu* [. . .] *nostris pluribus*, and f. 166 *v*, *Be it kenit til al men be yir present letteris yatt Patrik trewlyn* [*Strewlyn*] *has solde al his Rychtt of his fadirs buks til his derest lord Jorg of Strewlyne.* The significance of the inscriptions is not very clear, but the volume would appear to have been in the possession of the Stirlings of Keir. It was in any case in Scotland in the 16th century, and later came into the library of the Erskines of Alva,[1] and thence into this Library.

The Tabula on the fly-leaf refers to another volume altogether.

Writing and Illumination. A good Gothic hand, with blue and red filigree initials. The first few leaves are damaged at the corners.

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[1] See Press Catalogue of the Library of Lord Alva (Edin. Univ. MS. Laing 755).

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126. D. e. 3. 3.

Kalendar and Astronomical Tables, etc.

Latin, vellum, $6\frac{3}{4}'' \times 5\frac{7}{8}''$, ff. 40, irregular number of lines to a page. Cent. xv [1482?], Scottish (Coupar-Angus). *Binding*: Modern, with Drummond of Hawthornden stamp in gold, lettered 'Kalendarium Liber MS. Beatae Mariae de Cupro.'

Collation. a^{12}, b^{3}, c^{7} (wants 5), d^{7}, e^{6}, $f^{5}=40$.

Contents:

Poem of S. Bernard, 'In capite ejus corona stellarum XII.'	f. 1
Prima stella est memoria sine oblivione	
. . . . .	
12ma est videre denon diligentem se. Hic Bernardus.	
Kalendar (Cistercian and of Coupar) with astronomical tables for the year 1482	1 v
Tabula signorum ad sciendum in quo signo luna sit cotidie	7 v
Tabula ad sciendum quis planeta regat qualis hora diei	8
Tables and Rotae for the Dominical Letters and Golden Numbers	8 v
Table of Golden Numbers	9 v
Easter Tables	10
Table of Movable Feasts with explanations	10 v
Astronomical Tables for the years 1475, 1494, 1513, with Zodiacal Tables	13
Lunar Signs, etc.	19 v
Tabula Regionum	20 v
Table of Eclipses of the Sun and Moon from 1482-1530	21
Tabula Quantitatis Dierum.	
Explanations of the foregoing Tables, viz.—	
Declaratio premissorum	24 v
De Tabula Regionum	25 v
De eclipsibus luminarium	26
De magnitudine diei	26 v
De Aureo Numero	27
De ciclo solari et littera dominicali, etc.	27
De indictione	27 v
De loco solis vero.	
Concerning the date of Easter (without rubric)	28 v
De loco lune vero	30
Diagrams—Scala latitudinum	31 v
Instrumentum horarum inequalium sive temporalium	32
Instrumentum veri motus lune	32 v
Tabula Radicum Lune	33
Diagram—Quadratum horarium generale	33 v
De horologio orizontali (with diagram)	35

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De noticia horarium ecquinoctialium 36
De horis temporalibus 37
De Tempore incisioni venarum apto (with diagram) . . . 38 *v*
Tabula diei Pashce infallibilis.
Dicta quaedam fratris Bartholomei Cartusiensis in Ruremondo de adventu Anticristi incipiunt feliciter, etc. 40

Provenance. The Kalendar is Cistercian with a few Scottish entries. The book belonged to the Cistercian Priory of Coupar-Angus, *vide* the inscription on f. 1, *Liber beate Marie de Cupro* (15th century).

The Cistercian Saints and Feasts commemorated are: 10 Jan., Willelmi; 11 Jan., Commem. Episcoporum; 29 Ap., Roberti Abb.; 8 May, Petri Ep.; 20 May, Commem. Monachorum; 11 Aug., Spinee Corone; 20 Aug., Bernardi; 27 Aug., Oct. Bernardi; 12 Sept., Capitulum Generalis; 5 Nov., Malachie; 9 Dec., Commemoratio Fundatorum.

Local Saints and Feasts are: 15 May, Dedicatio; 23 Sept., Adanani (Adamnan); 4 Dec., Medani; 7 Dec., Oct. Andree; 30 Dec., Duthaci. These may have special reference to Coupar-Angus, but there is the same lack of Scottish names in the Kalendar that one finds in the Kalendar of the Culross Psalter,[1] also Cistercian.

For its later history we have a pencil entry on f. 40, *Ex Orcadibus eduxi* 1599 *Jo. Foulis*, and two inscriptions in Drummond's hand: f. 1, *Academiae Jacobi Regis Edinb. Gulielmus Drummond, D.D.*; f. 40, *Academiae Jacobi Regis Edinb. Gulielmus Drummond, D.D.* 1626.

Writing and Illumination. Written in fair script by more than one hand, the Kalendar being rather carelessly written. There are many diagrams and one pen-drawing (16th century).

127. Raymundi Lullii de Astronomia. Laing 161.

Latin, paper, $8\frac{1}{2}'' \times 5\frac{5}{8}''$, ff. 48, 34-45 lines to a page. Cent. xv, French (Celestins of Amiens). *Binding*: Oak boards covered red leather.

2 f. *sed naturam*

[1] Advocates' Library MS. 18. 8. 11.

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Collation. a^{12}—d^{12}=48.

Contents :

Raymundi Lullii de Astronomia . . . . . f. 1
Deus cum virtute tua et ad honorem tuum incipit iste novus tractatus de astronomia (autore Raymundo—inserted).
Cum plures sunt homines qui strenue desiderant veritatem—cum arte geomancie.
Astronomia in duas partes dividitur . . .
Ends f. 47 *v*, supponere quod tabula sit vera.

Provenance. This is given on f. 47 *v* in a 15th century hand, *Iste liber est Celestinorum de Ambianis F.* 28. The inscription is repeated on f. 1 by two later hands. That it belonged to the Halliwell Phillips Collection is shown by the stamp on f. 1 and f. 48 *v*, *Bibliotheca Halliwelliana*, and by the Sale Catalogue entry pasted on the inner cover.[1] A second Sale Catalogue notice, probably of later date, also appears, and notes the price as £3, 3s.

Writing and Illumination. A fair hand, with rubrics and plain red capitals. Inside the board is a Volvelle, or series of movable dials on vellum, representing the orbits of the planets.

128. Joh. de Sacrobosco de Sphaera. Averroes de Substantia Orbis. Laing 167.

Latin, vellum, 8¼″×5¾″, ff. 16 (+2 fly-leaves), 27 and 35 lines to a page. Cent. xiv, Italian. *Binding*: Modern.

2 f. *cujus tam*

Collation. a^8, b^8 (+2 fly-leaves)=16.

Contents :

1. [Johannes de Sacrobosco de Sphaera] . . . . . f. 1
[T]ractaturum de Spera in quatuor capitulis distinguimus, etc.
Spera igitur ab Euclide sic describitur . . .
Ends f. 11 *v*, aut mundi machina dissolvetur. Explicit tractatus spere. Deo gracias.

[1] See *Catalogue of a Collection of Scientific and Historical MSS. of James Orchard Halliwell.* Sotheby, 27 June 1840, p. 4. No. 38. B. M. 821. g. 15(3).

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2. Tractatus Averois de Substantia Orbis 12
[I]n hoc tractatu intendimus perscrutari de rebus ex quibus . . .
Ends incompletely with a diagram and a title added on the fly-leaf, ' Tractatus de Substantia orbis Averois.'

Provenance. The two hands are probably Italian, but there are no marks of local origin. A previous shelf-mark has been 712.

Writing and Illumination. Fairly written by two hands, with diagrams, but initials have not been inserted.

129. THEORICA PLANETARUM (Groseteste). Laing 162.

Latin, vellum, $6\frac{3}{4}'' \times 4\frac{3}{4}''$, ff. 14, 23 lines to a page. Cent. xv, Italian. *Binding*: Modern, lettered ' Theor. Plan.'

2 f. *[E]piciclus sive orbis*

Collation. a^4, b^2 (wants 1 and 2), c^4, $d^4 = 14$.

Contents:

Incipit theorica planetarum . . . . . f. 1
Circulus ecentricus vel egresse cuspidis . . .
Ends f. 14 *v*, bicubitum vel tricubitum vel majoris quantitatis.
Explicit theorica planetarum. Finis.

Provenance. Italian script and illumination, no marks of ownership whatever. The number 1064 is on a label on the cover.

Writing and Illumination. Very fine italic script, with rubrics of Roman capitals in red, and one good burnished gold initial with vine-leaf scroll.

130. ASTRONOMICAL COLLECTION. D. b. V. 19.

German, paper and vellum, $9'' \times 6\frac{1}{2}''$, ff. 130, *c.* 36 lines to a page. Cent. xv, German. *Binding*: Modern, lettered ' Almanac cum Tabulis Planetarum.'

2 f. *Januarius*

Collation. a^{11}, b^{12}, c^7, d^4, e^{16}—i^{16}, k^8, $l^8 = 130$.

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Contents :

Kalendar with lunar and planetary Tables combined . . . f. 1 *v*
Küngsperger (for the twelve months) . . . . . 13 *v*
Taffel der Würzell des Mitteln Läuffs der Plonetten . . . 16 *v*
Taffel des Läuff der halben züsamfügüng der Sün und des Mons . 17 *v*
Table of Golden Numbers, etc. 18
Taffel der Anschauung des Zeichen 20
Taffel wan gütt lossen ist . . . . . 20 *v*
Den Newen Mon zü winden und in was Tags Stünd und Minütten . 23 *v*
Sigill der 12 Zeichen des Himmels . . . . . 23 *v*
Rotae of the Planets, Sun and Moon 26
Dij hernach geschriben Taffeln sagen von allerley Sachen . . 29
Von den 12 Monnatten und wij man sich darinn halten soll . . 36
On the 12 Signs and their effect on those born under each . . 38 *v*
Hernach volgt kürzlich begriffen welcher Plonett gütt oder poes ist 41
Hijnach volgtt dij nigenschaft der Zwölf himelzeichen und von den Zwölff Monatten und Planetten (Prose and Verse) . . 46
Hijnach sindt geschriben glich nigenschaft der Siben Plonetten . 51 *v*
Die pild hernach geschriben des Maisters Bartholomeus soll man machen in starckem zeichen als hernach geschriben ist . . 54
Hernach stett geschriben von den zwölff zeichen und von irrer nattür und nigenschaft die sii an in selbst haben . . . 54 *v*
The Nature of the Orbit of the Moon, etc. . . . . 59 *v*
Information as to what may or may not be done on each day throughout the year according to traditional astronomical calculations 68
Ends f. 122 *v*, und siehst in dem püech.

Provenance. The Kalendar contains a large number of saints connected with North Germany. The variety of names is so great that it is difficult to determine any particular locality. Special prominence is given to the following saints: 6 Jan., The Three Kings [Cologne]; 7 Jan., S. Valentine Bp. [Passau and Apostle of Rhoetia]; 15 June, S. Vitus M.; 13 Oct., S. Kolman M.

There is one mark of ownership on f. 1, *Das puech ist mir Hansen Apfelbeckh geschenkht vorden*, with a shield very roughly sketched quartered one and four, three planets; two and three, a star of six points (16th or 17th century).

Writing and Illumination. Written by two hands, both fairly good, with rubrics and red capitals. The treatise on the Signs of the Zodiac, ff. 54 *v*-59, is illustrated by small square pen and water-colour pictures of a rough kind.

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131. MISCELLANEA DE ARTE ALCHEMICA. D. b. V. 17.

Latin, paper, $8\frac{1}{4}'' \times 5\frac{1}{2}''$, ff. 177, *c.* 36 lines to a page. Cent. xv (1478), Italian. *Binding*: Vellum, with red label, 'Ars Alchimica MS.'

2 f. *infimo ut melius*

Collation. a^7 (wants 1 and 2), b^{10}, c^6, d^{10}—n^{10}, o^6, p^{10}—r^{10}, s^{12}, t^6=177.

Contents:

1. [Tractatus de Lapidibus] . . . . . f. 1
   Nunc non de corporibus inferioribus tractandum est . . .
   Ends f. 5 *v*, surditatem et flectabilitatem. Amen. Finis.
   Colophon erased. (Wants some chapters at the beginning.)
2. Liber Julii Latini Physici 6
   Begins incompletely, . . . ejus nomina semper tunc est. . . .
   Ends f. 17 *v*, nec autem ille praestare dignetur qui vivit et regnat per omnia secula seculorum. Amen. Finis. Explicit Liber Julii Latini Physici.
3. Incipit Epistola accurtationis Raymundi Lulli celeberrimi phy. ad regem Rubertum transmissa 18
   [C]um ego Raymundus de insula majoricarum . . .
   Ends f. 23 *v*, Elige ergo ex ea intentum laudans deum per infinita secula seculorum. Amen. Explicit epistola accurtationis lapidis benedicti magistri Raymundi Lulli physici.
4. Incipit de toto magisterio epistola solemnis missa ad Reverendum Dominum Albinum Cardinalem. [Extract from 'Flos Florum,' Arnoldi de Villa Nova.]
   [V]enerande pater gracias deo qui scientiam istam . . .
   Ends f. 29, quam possit percipere rationem. Explicit epistola missa ad Albinum cardinalem.
5. Incipit liber novi testamenti missi phylippo regi francie a quodam philosopho qui hoc testavit secretum: nam cum pateretur diffidatus est a medicis et credens se fore cito moriturus hoc instituit testamentum ne tanta scientia perderetur . . . . . 29 *v*
   [N]obilissimo et excellentissimo principi phylippi . . .
   Ends f. 33 *v*, sicut aurum finum naturale. Amen. Finis. Explicit liber novi testamenti.
6. Saturni phylosophi celeberrimi opus insigne Incipit . . 34
   [Q]uoniam ea quae increpturi sumus a fonte omnium virtutum . . .
   Ends f. 49 *v*, Laus deo sit qui dat sapientiam sapientibus. Explicit liber Saturni A.D. M°cccc°lxxviii°.

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7. Incipit epistola solis ad lunam crescentem 50
[E]pistola solis ad lunam crescentem quoniam incipit in subtilitate . . .
Ends f. 53 *v*, corpus a sordibus suis. Amen. Finis. Epistola solis ad lunam crescentem explicit. Deo laus.
8. Incipit pratica optima et sollemnis in rebus quae ad Alkimicam artem pertinent brevi quidem tempore per agenda. Et primo quomodo fiat lutum magistrale 54
[A]ccipe terram rubeam ab omni sorde . . .
Ends f. 73, sui mirabili virtute. Finis.
Prescription—Ad sublimandum Marchassitam.
9. Epistola pulchra ad lunam 74
Magnifice mi domine singularissime . . .
Ends f. 75, humiliter recommendo.
10. Hec est scripta quam dedit laurentius buti bartolomeo fratri meo quam dixit se habuisse a quodam episcopo cerviensi tempore sue mortis furtive qui episcopus largas suspendebat divitias 75
Recipe vitrioli Romani 1 . . .
Ends f. 82 *v*, mane et vespere curat.
11. Incipit liber duodecim aquarum . . . . . 82 *v*
[L]ibelli hujus aquarum series . . .
Ends f. 85 *v*, si non due nec mollescet. Finis libri xii aquarum Deo gracias.
12. Aqua quae sit a lumine Vulcani solvens omnia solutione subita
[R]ecipe alumen—reducit in aquam 86
13. Incipit epistola missa imperatori henrico a fratre gualterio ordinis predicatorum 87
Imperatori henrico frater gualterius . . .
Ends f. 88, testatur quid est expertus.
14. Incipit opus probatum de quatuor spiritibus in sole et luna. Experimentum fratris rogerii bacconis de quo mentionem fecit in suo libro . . . . . 88 *v*
Accipe sulphur mundum minutissime . . .
Ends f. 100 *v*, pulverizati ut supra.
15. Incipit pratica augmenti nobilissimi et multiplicationis verissime quam doctissimus philosophorum magister Raynaldus de villa nova pro maximo cancellario universitatis parisiensis destinavit.
Accipe limature quae sit purgata . . .
Ends f. 103 *v*, existentis in boccia.
16. Antonii Burgundionis opus ad lunam . . . . . 103 *v*
Recipe cinabrii lib 1 . . .
Ends f. 110, rubificatum et fixum.
17. Dicta pulchra morieni philosophi . . . . . 110 *v*
Apotarpum dicitur pater omnium metallorum . . .
Ends f. 111 *v*, fuerunt conjuncta.
18. Notabilia pulchra circa artem 112
Alkimia est ars ab alkimio inventa . . .
Ends f. 115, et habebis materia optima.

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19. Pratica Optima 115
Recipe primo [. . .] et munda sic. . . .
Ends f. 123 *v*, humidum sicut lunam.

20. Interpretatio putrefactionis 124
In nomine filii Dei J. C. ad praticam descendamus . . .
Ends f. 128 *v*, Item non quod semper.

21. Somnium praeclarissimi philosophi Aristotelis commentatum a [. . .] de tota philosophici lapidis perfectione 129
Vidimus quasi somniantes in templo—nec rudibus arbitramus.
Finis.

22. In nomine domini incipit liber de famulatu physice evangelio D. N. J. C. et pauperibus evangelicis viris editus. Primus liber de consideratione quinte essentie omnium rerum transmutabilium editus a celeberrimo philosopho Rochesi . . 130
[D]ixit Salomon sapientie capitulo vii . . .
Lib. ii, f. 157 *v*.
Ends f. 171, Deo omnipotenti patri filioque et spiritui sancto sit laus per infinita secula. Amen.
Explicit liber Rocchesis de consideratione quinte essentie omnium rerum pauperibus evangelicis viris descriptum opus praeclarum. Completum a me Bernardino Tontulo A.D. 1478 V nonas Octubris.

23. Recepta varia (Italian and Latin) 172

Provenance. An Italian book, collected and written by Bernardino Tontulo in 1478 (*vide* ff. 49 *v* and 171). It contains marginal notes by an Italian hand of the 17th century, and has a coat of arms pasted on a fly-leaf, which is probably an ex-libris of a later owner, about 1700. I have not succeeded in identifying the device, but it seems to be a foreign coat. A title and tabula has been inserted by James Dennistoun of Dennistoun, who states that he bought the MS. in Rome in 1839. A printed notice of the sale of his library, 14 April 1855, has been inserted, so that probably the MS. was acquired by the Library by purchase or gift from the sale.

Writing and Illumination. The script is a good specimen of the italic hand signed by the scribe, Bernardino Tontulo. The rubrics are red Roman capitals. The larger initials have only in a few cases been completed.

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132. MICHAELIS SCOTI DE ASTROLOGIA. Laing 168.

Latin, paper, 11¾″×8½″, ff. 48, double columns, 51 lines to a page. Cent. xv. *Binding*: Modern, lettered 'Michaelis Scoti Astrologia MS. Saec. xiv.'

2 f. [*ini*]*tium omnis rei*

Collation. a^{12}—d^{12}=48.

Contents:

Incipit tertia distinctio libri Michaelis Scoti Astrologi cujusdam imperatoris Federici de terra theotonica. In qua continet multa capitula de judiciis multarum rerum secundum quod diversi autores hujus artis statuunt. Et est capitulum in ordinem totius libri 429. R. . . . . f. 1

Desideranti pervenire ad intentionem hujus artis astronomie. . . .

Ends f. 33 *v*, recreandum est omni vice. Expliciunt Judicia quorundam hominum super scientiam Michaelis Scoti astrologi cujusdam imperatoris Federici de terra thetonicha. Deo gracias Amen Amen Amen. Finito libro referamus gracias Christo.

Note explaining the occurrence here, between the 3rd and 4th Distinctio, of the 'Prohemium totius libri.'

Ends, et sequens capitulum est idem finale capitulum 22^{m} totius prohemii libri Michaelis Scoti, etc.

De inventione hujus artis et de nominibus priorum inventorum successione temporis et virorum et est capitulum ultimum prohemii libri totius et principio [?] libri primi Michaelis Scoti astrologi Imperatoris Federici 34

Hiis quae extra hanc artem solet—in nostro prohemio presentis operis sub laude dei. Amen.

Explicit prohemium totius operis et principium [?] primi libri.

Nunc incipit liber primus editus in quatuor distinctionibus quorum prima hic est, etc.

De notitia angelorum celi . . .

Ends f. 46, perseverans incessantur ut sol et luna.

De signatione VII Planetarum in domibus super [. . .] unum de 9 sapientibus astrologis in libro 9 judicum . . . . . 46 *v*

Saturnus in oriente lege . . .

Ends f. 47 *v*, licebit praedicare finem. Explicit.

De lunari signatione in singulis signis secundum Aristotelem principem philosophorum unum de 9 sapientibus in libro novem Judicum . . . . . 47 *v*

Luna in ariete—praemittit. Explicit.

Provenance. This is difficult to determine. The volume is very carelessly written. The only mark of ownership is Laing's signature with the date 1825 and a number 94.

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133. Leonini de Padua Decas Loyca. Laing 150.

Latin, vellum, $10\frac{1}{4}'' \times 7\frac{5}{8}''$, ff. 35, 37 lines to a page. Cent. xiv (late), Italian. *Binding*: Modern.

2 f. *denotacione*

Collation. a^{12}, b^{12}, c^{6}, $d^{5}=35$.

Contents:

Incipit decas Loyca Magistri Leonini de Padua fratrum Heremitarum ordinis Sancti Augustini sacre Pagine dignissimi Professoris . . . . . f. 1

Quoniam loyca est doctrina principalis . . .

Ends f. 33, de omni vel de ullo procedere est inscripta prius forma et efficacia sill[ogism]i expositorii (5 books).

Provenance. The script and illumination are Italian, and on f. 35 *v* the following names appear in three different hands (15th century):

Subjectum hujus libri dicitur ens contractum Sebastianus de Janua [Genoa].

Subjectum hujus libri dicitur ens contractum frater Marcus Patavinus [Padua].

Subjectum hujus libri dicitur ens contractum frater Joannes dominicus Monscilicensis [query if Mons Ilcinen=Montalcino, Siena].

The next mark of ownership is on the paper fly-leaf, a signature of the 19th century, *W. G. T.*[?] *Barter E. Soc. Grays Inn.*[1] A Sale Catalogue entry, date unknown, is pasted on the cover. On the back is a label with the number 669.

Writing and Illumination. The hand is fair Italian Gothic, the smaller initials being blue and red filigree, while initials of books are floriated on square burnished gold grounds with gold balls in margin. The first initial has the figure of a black monk at a desk expounding to a class of monks from a book, and there is a floriated border round three sides of this page.

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[1] Sale Cat. of W. G. T. Barter. Sotheby, 30 April 1873. S.-C.S. 683 (6).

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134. Logica Algazelis. D. b. II. 7.

Latin, vellum, 12⅛″×8½″, ff. 36, double columns, 57 lines to a page. Cent. xiv, Italian. *Binding*: Modern, lettered on red label ' Algazelis Logica MSS. Saec. xv.'

2 f. *ex una earum*

Collation. a^{12}, b^{12}, c^{12}=36.

Contents:

1. Incipit Logica Algazelis [inserted] . . . . . f. 1
   Capitulum de hiis quae debent proponi ad intelligentiam logice et ostendere utilitatem ejus—hoc autem est quod voluimus ostendere et facere intelligi de logica.
   Lib. incip. Usus fuit apud philosophus proponere naturalem scientiam . . . . . 6 *v*
   Ends f. 30, Hoc igitur est quod volumus introducere de scientiis philosophorum logicis divinis et naturalibus.
   Aristotelis in plerisque libris suis diffinit elementum 30
   Ends f. 34 *v*, denarius igitur non est elementum.
2. Incipit liber Isaac de Diffinitionibus . . . . . 34 *v*
   Quam plures invenientes in libris philosophorum . . .
   Ends f. 36 *v*, lassitudo est diminutio spei prope resolutionem ex motu.

Provenance. Italian script and illumination. The earliest mark of ownership is a book-plate on the inner cover which has written upon it *Bibliotheca S. Giustina Padoa*, and below the name *Mabillon*. The Monastery of S. Justina is a well-known Benedictine House.

On the last paper fly-leaf, under a modern printed title, are bibliographical notes and particulars of the MS. in Italian by E. Nigrini Luivera [?], written in 1843 (cf. Nos. 108 and 173).

Writing and Illumination. Well written, small Italian Gothic hand, with blue and red filigree initials on burnished gold grounds with some foliage.

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135. Logicae Compendium. D. b. II. 8.

Latin, paper, $11\frac{1}{8}'' \times 8\frac{3}{8}''$, ff. 158, double columns, *c.* 41 lines to a page. Cent. xv, Italian. *Binding*: Modern.

2 f. *Si quis instaret*

Collation. a^2, b^{10}, c^{12}, d^{10}—h^{10}, i^{14}, k^{10}, l^{10}, m^3 (wants 4), n^{10}—p^{10}, q^8, r^9=158. Folios 116-118 should follow f. 98.

Contents:

Notes on Logic . . . . . f. 1

1. [Walter Burley super Isagogum Porphyrii] 3
   Quia de dictis in logica intendo unum compendium compilare . . .
   Ends f. 21, in libro porphirii probantur omnes iste.
2. [Idem super librum Predicamentorum] 21
   Circa librum predicamentorum est sciendum. . . .
   Tract. II, f. 30 *v*; Tract. III, f. 63.
   Ends f. 73, illam nostram famosam. Explicit expositio super libro [sic] praedicamentorum Aristotelis secundum famosum magistrum gualterum de burleis in Christi nomen. Amen.
   Disce vacans, studio quasi unquam sis moriturus,
   Vive vacans vitio quasi vita sis cariturus.
   Vivere sub meta, lex praedicat atque propheta.
3. [W. Burley super librum de Sex Principiis] 73
   [F]orma est compositioni. Iste est liber qui intitulatur de sex principiis . . .
   Pt. II, f. 77; ends f. 87 *v*, Ista satis patent in primo de generatione et hic finitur liber sex principiorum.
4. [Quaestiones Domini Burlei de Universalibus] 89
   Circa universalia praedicte dubitationes sunt . . .
   Ends f. 95 *v*, fabricat quid factum, etc. Expliciunt solempne quaestiones domini burlei de universalibus.
5. [Commentum in libro Porphyrii, etc.] 96
   Quoniam in hoc libro Porphyrii determinatur . . .
   Ends f. 118 *v*, vale pro intentione (leaves here misplaced, ff. 116-118 *v* should follow f. 98).
6. [Pauli de Venetiis Logica] 99
   [Q]ueritur reverendissime sacre theologie egregio professore paulo de venetiis ordinis heremitarum sancti augustini . . .
   Ends f. 109, petro a paulo ponuntur illi . . . (incomplete).
7. [W. Burley de libro Peryerminias] 122
   [P]rimum oportet con[stituere] liber peryerminias in quem ad praesens intendimus . . .
   Ends incompletely, f. 131 *v*, curat legat disputat . . .
8. Continuation of notes at the beginning . . . . . 158 *v*

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Provenance. This is written in Italian script by two different hands, and has a title (16th century), *Scritti di Logica*, written on f. 1. An Italian letter of the 16th century is inlaid on f. 88, written by one signing himself *Vester Ludovicus* to his father, concerning one *Messer Galeazo*. Its connection with the MS. is not clear. A note on the fly-leaf refers to the Libri Catalogue of MSS., lot 1183, for a description of the MS.,[1] which lot was sold to 'Willis' for £2, 10s. in its original oak boards.

Writing and Illumination. Neither of the hands are more than fairly good. There are filigree initials.

136. OPERA JOHANNIS SEGUARDI. Laing 148.

Latin, vellum, $8\frac{1}{8}'' \times 5\frac{1}{2}''$, ff. 220, *c.* 28 lines to a page. Cent. xv, English. *Binding*: Modern.

2 f. *entium non nisi*

Collation. a^{10}, b^{8}, c^{3}, d^{9}, e^{11}, f^{8}, g^{8}, h^{12}, i^{8}—p^{8}, q^{7}, r^{8}, s^{5}, t^{8}—y^{8}, z^{16}, A^{16}, B^{12}=220.

Contents:

1. Compendium Seward super modis significandi essentialibus et speciebus partium singularium . . . . . f. 1
   [A?]ncrosten theologice veritatis professori . . .
   Ends f. 10*v*, in parte dextera coronandi. Amen. Explicit compendium Seward super modis significandi essentialibus et speciebus partium singularium.
2. Hisagoga Metrica Johannis Seward 11
   [R]everendissimo in xpo patri et domino Domino Roberto divina providentia Sarum Episcopo suus Johannes Seward . . .
   Ends f. 30, det cuncta sciens cunctaque cernens qui sit laus honor et gloria semper. Amen.
   Explicit hisagoga metrica Johannis Seward.
3. Manilla 31*v*
   [Q]uam nuper inscripsi manillam domino meo phillippo episcopo lincolniensi . . .
   Ends f. 41*v*, eximie sancteque presul vale feliciter. Explicit manilla Johannis Seguard.

[1] Sale Cat. Libri MSS. Sotheby, 28 March 1859, p. 258. No. 1183, B. M. N. R. 461.

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4. Euthencus somnii Johannis Seguard Dialogicus et sinthachos ad magistrum Simonem Southrey Priorem monasterii sancti Albani sic incipit 42
[A]ntrum nativum properans exire libelle . . .
Ends f. 68 *v*, et supradictorum solvuntur offendicula. Valete feliciter. Explicit Somnium Johannis Seguard.

5. Metristencheridion J. S. 69
Metristencheridion J. S. ad magistrum Ricardum Courtenay divina providencia Episcopum Norwicensem.
Conspicui meriti. . . .
Ends f. 143 *v*, nec edax abolere vetustas. Explicit metristencheridion J. S.

6. Incipit Arpyilogus Johannis Seward 144
[F]elix qui poterit causas cognoscere rerum . . .
Ends f. 170, qui tres est et idem, deus incrementa ministret. Explicit Arpyilogus Johannis Seguard.

7. Brachilexis sancte Arpyie 170
Sancta Arpyia cuntis ait. [G]noti ce liton homo . . .
Ends f. 171, venerare dei qui ministres. Explicit Brachilexis sancte Arpyie.

8. Prosopepeie sed antelopologie Johannis Seguard ad serenissimum principem henricum primogenitum nuper illustrissimi principis henrici quarti post conquestum Regis Anglie dum hec fierent; dei gratia principem Wallie; nunc autem eadem gratia Regem antedicti regni gratiosissimum invocatio . . 171
[M]uas dat dives opum preciosaque cetera terre . . .
Ends f. 175, quarti sub regni nono genuoque Novembri. Explicit antelopologia Johannis Seguard.
Bis septingeni septembris ter quarto [?] quini—Unius hec opus esse dei scit et hinc onerat usque.

9. Epistola Johannis Seguard ad perspicatissimam et discretissimam universitatem Oxonie 176
[R]everendissimis in Xpo patribus et dominis Domino Cancellario, etc. . . .
Ends f. 178, Anno regni Regis Henrici quarti post conquestum Anglie tertio decimo.

10. Argumentum in ludicra Johannis Seguard 178
[P]resumtuosos et errantes in metricis oblatratus eorum . . .
Ends f. 189, hec prodire faciat in communione. Valete. Expliciunt ludicra Johannis Seguard.

11. Hic incipiunt invectivae Johannis Seguard in Willelmum Relyk et magistrum Willelmum Sheffeld 189*v*
Omnes gaudete metriste, omnes meminisse velitis . . .
Ends f. 203 *v*, vestraque tantillo concedite feria ludo.

12. Epigrammata ejusdem 203*v*
Johannes Seguard Rufino suo docenti grammaticam in Strata Lumbardorum epigramma, etc. . . .
Ends f. 220, Conclusio libelli.
Ut Relyk ut Sheffeld in Seguard invehit usque.
Jam praemissa brevis pagina quenquam docet.

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Provenance. This is an English book. On the first fly-leaf there is an inscription, partially cropped but still decipherable, which establishes its provenance: *Hic liber est eccl'esie Sancte Osythe de Chic.* This refers to a Priory of Austin Canons dedicated in honour of S. Osyth at Chich (Essex), founded before 1118 and erected into an Abbey [1] *c.* 1150.

The following indications of later ownership are found. On the inner cover there is the name *Tho. Martin*, and the bookplate of John Towneley, Esq., and Laing's signature. The first refers to Thomas Martin of Palgrave, who got most of his books from Peter le Neve of Norfolk, and whose books were sold in 1769 and 1771. This may then have passed to the Towneley Collection, which was sold in its turn in 1814-15 and 1817. Laing may have obtained it then or later. Martin inserts on a paper fly-leaf a complete Tabula and some bibliographical notes. A second page of bibliographical notes by a more modern hand has been pasted in at the beginning.

Writing and Illumination. The book is written by various hands, all typical of the period. Initials have never been inserted.

137. PRISCIANI GRAMMATICI. Laing 165.

Latin, vellum, 8½″×5½″, ff. 139, 39 lines to a page. Cent. xii, English. *Binding*: Oak boards covered pigskin, 1 broken clasp, possible chain mark.

2 f. *Phylosophi diffiniunt*

Collation. a^9, b^8—r^8, s^2=139.

Contents:

Prisciani Grammatici (Contemporary Scholia both marginal and interlinear) . . . . . f. 1

Prol. Cum omnis eloquentie doctrinam—possit locus inveniri discretis.

Capitula. Primus liber continet de voce—orationis inter se.

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[1] *Victoria County Histories: Essex*, vol. ii, p. 157; Dugdale, *Mon. Angl.*, vi, 308.

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Liber i, De Voce. Phylosophi diffiniunt vocem 2
Lib. ii, f. 11 *v*; lib. iii, f. 21; lib. iv, f. 27 *v*; lib. v, f. 33 *v*; lib. vi, f. 44; lib. vii, f. 58; lib. viii, f. 72 *v*; lib. ix, f. 89; lib. x, f. 97 *v*; lib. xi, f. 106 *v*; lib. xii, f. 113; lib. xiii, f. 118; lib. xiv, f. 123; lib. xv, f. 131; lib. xvi, f. 136 *v*.
Ends f. 139, nec lucidus ethra siderea polus. Prisciani Grammatici xvi liber explicit.

Provenance. Probably an English book. There are no indications of early ownership. The only mark of ownership in the book is on the inner board, *Sum Johannis Hervagii Anno* 1523 *emptus quatuor aureis.*

Writing and Illumination. The script is good, a small minuscule with many contractions. The rubrics are partly in rustic capitals. Book initials are for the most part red, either plain or with a little scroll work. The initial of the Prologue is blue, red, and green. Small capitals are black touched with green.

138. Laing 48.

Alexandri de Villa Dei Doctrinale et Excerpta de Quibusdam Aliis.

Latin and German, paper, $6\frac{1}{8}'' \times 4\frac{1}{4}''$, ff. 325, varying number of lines to a page. Cent. xv (*c.* 1455), German (Carthusians of Erfurt). *Binding*: Modern, stamped 'D. L.,' entitled 'Alanus de Insulis Doctrinale, etc.'

2 f. *namque tenent*

Collation. a^{13}, b^{12}—n^{12}, o^{11}, p^{12}, q^{16}, r^{12}, s^{8}, t^{12}, v^{12}, x^{8}, y^{3}, z^{6}, A^{12}, B^{12}, C^{14}, D^{12}, E^{6}, F^{12}=325.

Contents:

Fragment of 11th century Lectionary 1
Tabula, headed 'Hic libellus est Carthusiensium prope Erffordiam' . . . . . 1 *v*
1. [Alexandri de Villa Dei Doctrinale] 3
Scribere clericulis parvo doctrinale novellis . . .
Ends f. 29 *v*, Plurali numero similes sunt quos ego cerno. Deo Gracias.
2. [Petri Hispani Summularum liber dialetici] (4 books only) . 31
Dyaletica est ars artium scientia scientiarum. . . .

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Ends f. 57, eadem qualitate et quantitate. Deo gracias, Anno domini 1455 in die sancte crucis.
Table of Conversion (annexed).

3. Suppositiones, Confessiones, etc., in four books . . . 62
Supedit ut terminorum acceptio lucide cognoscatur . . .
Ends incompletely f. 88, est haec arguendo . . .

4. Auctoritates et Flores secundum ordinem alphabeti.
Artifex—Velox 98

5. Alia collectio earundem auctoritatum vel consilium cum glossa 169

6. Iterum Auctoritates (in irregular order) 181

7. Ibid. (to the letter E inclusive) 217

8. Notabilia de Obedientia, de Humilitate, etc., ex Bernardo et aliis excerpta 241

9. Urbanus Papa. Ne in vinea Domini 249

10. De excommunicatis non vitandis. 250
A.D. 1435, 5 Id. Junii post secundum sessionem Concilii Basiliensi. Ad vitandum scandala . . .

11. De Pluralitate Beneficiorum 252
Tertium malum est . . .
Ends f. 226 *v*, qui est malus clericus.

12. Notabilia de Virtutibus Diversis cum quibusdam sermonibus . 258

13. Prescription in German . . . . . 295 *v*

14. Speculum Amatorum Mundi 296
Videte quoniam caute ambuletis . . .
Ends f. 310, per infinita sec. sec. Amen.

15. Vanitas Vanitatum . . . . . 310 *v*
Cur mundus militat sub vana gloria . . .
Ends f. 311, Felix qui poterit mundum contempnere (see Wright, 'Poems of Walter Mapes,' p. 147).

16. Collocacio coram Domino Pape Innocentii facta per Dominum Doc. Tnyem (?) . . . . . 311 *r*
Si digneris audire Domine . . .
Ends incompletely, f. 325 *v*.

Provenance. This is another volume from the library of the Carthusian monastery at Erfurt. The evidence for this is found in three inscriptions:

(1) The heading of an almost contemporary list of contents, *Hic libellus est Carthusiensium prope Erffordiam.*

(2) A 15th century inscription on f. 309, *Ludwig Waldeck de Franckfordia dicit gratiarum actionis* [?] *domino Johanni* [. . .] *in Carthusia Erffordiensi.*

(3) The inscription *Cartusiae Erfordiensis*, by a 17th century hand, the same which appears in other Erfurt books.

The two sale entries at the beginning are misleading on several points: *e.g.* Alanus de Insulis is not the author of this

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Doctrinale, though on the authority of the printed entry his name appears in the title. The price at this sale, in the original binding, was apparently £2.

Writing. There are many hands, all poor and very difficult. Spaces for initials are left blank almost throughout.

139. Laing 46.

Decretum Abbreviatum Gratiani, etc.

Latin, vellum, $7\frac{1}{4}'' \times 4\frac{1}{4}''$, ff. 109, double columns, 37-39 lines to a page. Cent. xiv (early), English. *Binding*: Modern, with Laing stamp on front board.

2 f. *vel non*. *In lxiiii*.

Collation. a^7, b^{12}—e^{12}, f^8, g^4, h^{12}, i^{10}, k^{14}, l^6=109.

Contents:

1. Incipit abbreviatio decreti in qua sub planis et brevibus verbis continetur tota vis et intentio decretorum omnes distinctiones omnes cause et cujuslibet cause questiones necnon cujuslibet questionis solo regulariter terminata, prout magister gratianus ipsam determinat in decretis. . . . . f. 1
   Liber gratiani decretorum distinctus est in tres partes . . .
   Ends f. 7, et sic terminatur liber in tribus capitulis de spiritu sancto. Explicit.
   Colophon. Explicit auratum decretum sic breviatum.
   Una cum centum distinctio sit tibi prima.
   Et triginta sex sunt cause parte secunda.
   Consecrat et complet librum distinctio quina.
2. Incipit summa introductoria super officio advocationis in foro ecclesie a bonajuncta judice juris canonici et professor composita. 8
   Advocati qui ambigua . . .
   Pt. ii, f. 15; pt. iii, f. 33; pt. iv, f. 47 *v*.
   Ends f. 53, utilia plurima praetermisi ipsius auxilis fretus bonitatis. Explicit summa magistri bonajuncta. De aricio. Deo gracias.
3. Shortened Kalendar (English, not Sarum) 53*v*
4. Notes as to dates of Easter, Movable Feasts, and some later insertions regarding the contents of a Kalendar.
5. Summa dictaminis magistri laurentii de aquilegia. [Practica]. 56
   Universis tabellionibus bononie amicis et dominis karissimis magister laurencius aquilegensis salutem . . .

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Ends f. 67 *v*, per censuram ecclesiasticam compellat. Explicit summa dictaminis.

6. Incipit rationale super compoto et kalendario et pertinentibus ad ea. [Durandi Rationale Divinorum Officiorum lib. viii] . 68
Quoniam sicut ait beatus Augustinus . . .
Ends f. 88 *v*, et aliis preciosis sumptibus urbem lustrant. Explicit speculum rationale super compoto et kalendario editum a magistro Gulielmo duranti.

7. Incipit speculum ecclesie editum a domine hugone cardinali . 90
Dicit apostolus ad Ephesios vi. Induite vos armaturam Dei.
Ends f. 103, Committere nos deus: contra peccatum cordis. Explicit speculum ecclesie editum a domine hugone cardinali.

8. Casus breves constitutionum Clementis pape quinti . . 104
Incip. De Receptis. Abbates, etc. . . .
Ends f. 109, vel a jure et sum judiciali strepitu commissa. Expliciunt casus breves constitutionum clementis pape quinti. Deo gracias.
Bonifacius episcopus servus servorum dei dilectis filiis universis scolaribus parisiensibus comorantibus salutem et appostolicam benedictionem.

Provenance. An English MS. The Kalendar in its shortened form is English, but not apparently Sarum. Besides most of the usual Sarum saints there are the following: March, S. Chad, praesul; April, S. Guthlac; June, S. Etheldreda; October, S. Frideswide.

There are a good many 17th century additions throughout, but no marks of ownership.

Writing. A good, uniform 14th century Gothic hand, with very good filigree initials and rubrics. The book has been a good deal soiled by use in parts.

140. D. b. II. 4.

Summa Gaufridi de Trano Super Titulis Decretalium.

Latin, vellum, 10½″×7″, ff. 140, double columns, 42 lines to a page. Cent. xiv, English. *Binding*: Modern, lettered 'Tractatus Juris Canonici MSS. 14th Century.'

2 f. *ex speciali*

Collation: a¹²—h¹², i¹⁰, k¹⁰, l¹², m¹²=140.

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Contents :

Begins imperfectly, . . . est receptus non tam cum electus est . . . f. 1
Lib. i ends f. 56 *v*, et probatur c.e.t.l. Explicit liber primus Gaufridi. Lib. ii, f. 56 *v* ; lib. iii, f. 102.
Ends f. 140 *v*, ut ursi, leones, pantere, elephantes autem . . .
(Wants part of lib. iii, and lib. iv and v).

Provenance. This may be an English MS. There are no marks of ownership, and it is imperfect both at the beginning and end. An 18th century hand has written at the beginning, *This is a book of Canon Law.* It was apparently one of Lord Alva's books.

Writing. A round, legal hand without ornament, all spaces for capitals being left blank. The book has suffered much from damp, especially the first thirty folios.

141. D. b. V. 11.

Casus Summarii Super Decretalibus Studio J. Andree, etc.

Latin, paper and vellum, $9\frac{5}{8}'' \times 6\frac{3}{4}''$, ff. 126, *c.* 50 lines to a page. Cent. xv, English [?]. *Binding* : Modern.

2 f. *nisi eltium* [?]

Collation. a^{28} (wants 28, 2 should follow 27), b^{28}, c^{28}, d^{24}, e^{18}=126.

Contents :

Tabula (begins on f. 1 *v*, ends f. 1) . . . . . f. 1
Misplaced leaf, should follow f. 27 2
1. Tractatus de Dicta 3
Omne dictamen perfectum requirit . . . vestre gratie minima reparabit. Explicit tractatus de dicta.
2. Genesis incipit expositio prologi 5
Prologus prolocutio proemium, etc.
3. Casus summarii super decretalibus [Greg. ix] secundum Johannem Andree et notabilia collecta super eisdem per Barnardum 6
De Summa Trinitate et Fide Catholica. De constitutionibus. Gregorius servus servorum dei. In hoc prohemio—nec in judiciis allegande.
Firmiter credimus hoc simbolum dei . . .
Lib. ii, f. 29 ; lib. iii, f. 72 ; lib. iv, f. 92 *v* ; lib. v, f. 98.

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Ends f. 116 *v*, verba complectens contra legis nititur veritatem. Explicit extra terretorium jus dicenti non paretur impune extra de const. c. 11 in vi°.

4. [Decretum Gratiani Abbreviatum] 117
Liber decretorum est distinctus in tres partes . . .
Ends f. 120, vel jejunia que dent. Explicit Decr. Abbr.
Notabilia super eisdem 120

5. Summa Johannis Andree brevis et utilis super 2° libro Decretalium editus.
Antequam dicatur de processu judicii . . . . . 122 *v*
Ends f. 124 *v*, ad perfectum facta fuit hac summula. Explicit summula brevis et utilis M. J. Andree super 2° libro decretalium.

Provenance. Probably an English MS. On f. 1 is the name *Arthurus* and the following date, A.D. 1481 *nativitate Johannis Baptiste Indictione xiiii^a pontificatus Sixti pape quarti Anno xi^me et Ind. mei 3° die post sanctum Mattheum et anno domini Sixti pape quarti ix die mensis Augusti.* Below is written, in a 17th century hand, *Statuta Consistorii L[incoln]iensis per Thomam episcopum* 1334 [erased]. It belonged to Lord Alva's library.

Writing and Illumination. A fair 15th century hand with plain red capitals.

142. Decretales Gregorii IX. D. b. V. 8.

Latin, vellum, $8\frac{3}{4}'' \times 5\frac{3}{4}''$, ff. 456, double columns, 32 lines to a page; gloss double columns, 70 lines to a page. Cent. xiii/xiv, French. *Binding*: Modern, lettered 'Epistolae Decretales a Gregorio IX Collectae. MSS. 14th century.'

2 f. [*mari*]*a semper virgine*

Collation. a^{12}, b^{12}, c^{10}, d^{12}, e^{10} (wants 3 and 5), f^{4}, g^{12}—t^{12}, v^{13}, x^{12}—F^{12}, G^{10}, H^{4}, I^{8}, K^{12}—Q^{12}, R^{13}=456.

Contents:

Text. Gregorius Episcopus . . . . . f. 1
Firmiter credimus.
Gloss. In hujus libri principio quinque precipue.
Lib. ii, f. 118; lib. iii, f. 219 *v*; lib. iv, f. 317; lib. v, f. 347.
Text ends f. 456 *v*, facere quis homagium compellatur. Explicit lib. v. Deo gracias.
Gloss ends, inducitur S. de pactis pactiones.

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Provenance. There are no marks of early ownership. The illumination looks like French work. The MS. was in Lord Alva's library.

Writing and Illumination. The hand is very good uniform Gothic, the gloss partly by the same hand, partly by others, but contemporary. There are very good blue and red filigree initials, and a historiated initial to each of the five books (that of Book v having been cut out). The first few leaves are much soiled, and the margins badly cropped, but on the whole the condition of the book is good.

Historiated Initials:

1. Fol. 1. Book I. Burnished gold ground. Pope Gregory and listeners.
2. Fol. 118. Book II. Burnished gold ground. Figure seated in centre discussing with two others, one on either side.
3. Fol. 219 *v.* Book III. Burnished gold ground. Priest in alb and amice with white apparel, lake chasuble with Ψ cross orphrey, standing at altar, the end and the corner of the mensa of which may be seen projecting from beneath an ample linen cloth embroidered and fringed at end. A small square cloth represented as spotted, and perhaps intended for a corporal, lies on the top of the altar and hangs over the edge for a short distance. A clerk with raised rod or switch warns a layman, who is standing under a Gothic arch, from approaching the altar.
4. Fol. 317. Book IV. Burnished gold ground. Priest similarly vested marrying man and woman. He joins their hands.
5. Fol. 347. Book V. Initial cut out.

The Gloss has an elaborate filigree initial at the beginning of each book.

143. D. b. V. 12.

PETRUS BERTRANDUS DE JURISDICTIONE ECCLESIASTICA.

Latin, vellum, $8\frac{3}{8}'' \times 5\frac{7}{8}''$, ff. 46, 25 lines to a page. Cent. xv, French. *Binding*: Modern.

2 f. *gravaminibus*

Collation. a^8—c^8, d^7 (+5), e^7 (wants 7), f^8=46.

Contents:

Incipit libellus petri bertrandi de Juridictione ecclesie tam penetenciali quam temporali et de earum sub ordinacione ad Invicem.

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Iste liber est compositus et translatus de italico in latinum per dominum petrum bertrandum utriusque juris professorem, etc.
Philosophus dei—datum Parisiis prima die Septem[bris anno domini 1]329.
Die vero supremis in dictis litteris . . .
Ends f. 45, et sic prelati receperunt licentiam a domino Rege et recesserunt. Explicit quid[em] libellus de jurisdictione ecclesiastica factus per petrum bertrandum in consilio conveniantibus prelatorum francie regni ejusdem verbo tenet [?] per ipsum deputatum ex parte ipsorum recitat, etc. Javignolle [Notary's Mark].

Provenance. A French book. The hand is French. The colophon is signed *Javignolle* in notary's fashion. A 17th century hand scribbles the name *James* at the end. It came from Lord Alva's library.

Writing and Illumination. A good French hand, with plain and filigree initials and line-endings. The book is much soiled at the beginning, and at ff. 28 and 29.

144. Laing 28.

Johannis Cassiani Instituta Cenobiorum, etc.

Latin, vellum, $9\frac{1}{4}'' \times 6\frac{3}{4}''$, ff. 103, double columns, 42 lines to a page. Cent. xiv (early), Italian. *Binding*: Oak boards covered paper, clasp broken.

2 f. *quam ex ipso habitu*

Collation. a^{12}, b^{12}, c^{11} (wants 10), d^{12}—g^{12}, h^{8}, i^{12}=103.

Contents:

1. Incipit prefatio venerabilis Johannis heremite qui et cassianus dicitur, in libro de institutio cenobiorum et octo principalium vitiorum remediis ad papam castorium . . . . . f. 1
Prol. Veteris testamenti narrat hystoria—impari facultate. Explicit prefatio.
Incipiunt instituta cenobiorum de habitu monachi Lib. i . . 1 *v*
De institutis ac regulis monasteriorum. . . .
Lib. ii, f. 3 *v*; Lib. iii, f. 7; Lib. iv, f. 9 *v*; Lib. v, f. 16; Lib. vi, f. 23 *v*; Lib. vii, f. 26; Lib. viii, f. 30; Lib. ix, f. 33 *v*; Lib. x, f. [end of Lib. ix and beginning of Lib. x missing]; Lib. xi f. 38; Lib. xii, f. 40.
Ends f. 45 *v*, in veritate credamus.

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2. Incipit prephatio venerabilis cassiani in collatione sanctorum patrum . . . . . 45 *v*
Debitum quod beatissimo Pape Castori—instituta properemus. Explicit prefatio.
Incipiunt decem collationes sanctorum. 1. Abbatis Moysi . 46
Incipiunt capitula in collationem Abbatis Moysi . . . 46
Incipit collatio Abbatis Moysi prima. De destinatione, etc. . 46 *v*
Dum in heremo scithi. . . .
Incipit collatio Abbatis Moysi secunda 54
,, ,, ,, Paphnutii with Capitula . . . 60 *v*
,, ,, ,, Danielis ,, ,, . . . 66 *v*
,, ,, ,, Seraphionis ,, ,, . . . 71 *v*
,, ,, ,, Teodori . ,, ,, . . . 78
,, ,, ,, Sereni i ,, ,, . . . 83
,, ,, ,, Sereni ii ,, ,, . . . 91
,, ,, ,, Ysaac i ,, ,, . . . 97
Ends imperfectly f. 103 *v*, qui importunes non modo . . .

Provenance. This is an Italian MS. from its script and general appearance. There are few marks of ownership. A title and note in Italian on the inner cover may date from the 18th century, *Manca un folio in mezzo e alla fine*, and *Joann. Cassianus M° del* 1300.

Laing's signature appears twice. The title on the back is obliterated, but the number 30 remains.

Writing and Illumination. Written in clear Italian Gothic, with rubrics and plain blue and red capitals and ornamental catchwords. There are marginal notes in a modern hand.

145. SPECULUM JURIS CANONICI. Laing 136.

Latin, vellum, $14\frac{3}{4}'' \times 10\frac{1}{4}''$, ff. 257, double columns, 66 lines to a page. Cent. xiv, Italian. *Binding*: Repaired by W. H. Smith, Letchworth, 1915. Original, pigskin used, but new boards supplied. Marks of bosses and pins on front and back remain.

2 f. *de fructibus*

Collation. a^{12}—d^{12}, e^{10}, f^{12}—i^{12}, k^{2}, l^{12}—p^{12}, q^{10} (11 and 12 cut out), r^{12}—y^{12}, z^{7}=257.

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Contents :

[Speculum Juris Canonici] or Summa Summarum . . . f. 1
Incipit Prologus. Ad honorem et laudem nominis Jhesu Christi quod quando recolo debeo caput inclinare—hic patent plenius intuenti.
Capitula.
Liber primus. De summa trinitate et fide catholica . . . 2 r
Quot modus dicitur fides . . .
Lib. ii, f. 65 ; Lib. iii, f. 109 ; Lib. iv, f. 165 ; Lib. v, f. 179 ; ends f. 257 *v* (wants three chapters of Book v).

Provenance. There are no definite indications of provenance, but it is an Italian MS. There has been an inscription on the end paper, but of that there now remains only the two words *Iste liber*. At the end of Book VI the name *William* has been several times scribbled. No other marks of ownership appear.

Writing and Illumination. The script is Italian Gothic, fairly written, with rather crude filigree initials to books.

146. D. b. II. 5.

BARTHOLOMAEI DE PISA SUMMA DE CASIBUS CONSCIENTIE.

Latin, paper, 11⅝″×8½″, ff. 282, 38-42 lines to a page. Cent. xv, German. *Binding*: Modern, lettered 'Bartholomaeus de St. Concordia Summa Casuum Conscientie m°ccc°xxxviii MSS.'

2 f. *incestus*

Collation. a^{12}, b^{10}, c^{12}—h^{12}, i^{14}—q^{14}, r^{10}, s^{14}, t^{18}, v^{13}, x^{12}, y^{9}= 282.

Contents :

Tabula. Abbas—Zelus. Explicit thabula . . . . . f. 1
This is followed by a second fragmentary Table with the colophon
Ad finem vite, dic nobis Christe venite
Ex est [*sic*] quod vaccam, quatuor comedere unam.
Prol. Quoniam ut ayt Gregorius super Ezechielem—postulo correctorem . . . . . 3 *v*
Text. Abbas in suo monasterio conferre potest 4
Ends f. 282, tunc est invidia ut dictum est supra. Invidia sunt secundo, Amen dicant omnia.

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Colophon. Explicit summa de casibus conscientie. Consumatum fuit hoc opus in civitate pijsana per fratrem Bartholomaeum ordinis praedicatorum doctorem decretorum, anno domini m°ccc°xxxviii die mensis decembris tempore sanctissimi patris et domini domini Benedicti pape duodecimi, praedictus autem frater Bartholomaeus, compositor hujus libri optimi, obiit anno domini m°ccc°xlvii die secunda Julii, cujus anima requiescat in sancta pace. Amen dicant omnia.

Provenance. There are no marks of ownership. The appearance of the book suggests German origin. The date in the colophon refers to the composition of the work itself, not to the date of the MS. The title is to this extent misleading. A Sale Catalogue description pasted in the book gives its price in original wood binding as £2, 2s., but seller and purchaser are unknown.

Writing and Illumination. A good uniform Gothic hand throughout, with plain red and blue capitals, some filigree initials and good rubrics.

147. D. b. V. 13.

COMMENTARIA SUPER DECRETALIBUS, ETC., PETRI DE ANCHARANO, NICOLAI PANORMITANI, JOANNIS DE IMMOLA.

Latin, paper, $8\frac{3}{8}'' \times 5\frac{3}{4}''$, ff. 370, irregular number of lines to a page. Cent. XV, German (Carthusians of Erfurt). *Binding*: Modern, lettered 'Excerpta Ancharani Nicol. Panormitani Joan. de Immola MSS. Saec. XV.'

2 f. *et excluditur*

Contents:

List of Contents, written apparently by John of Haghen, Prior of the Carthusians at Erfurt . . . . . f. 1

1. Petri de Ancharano extracta super 5° decretalium . . . 8
   Ends f. 55.
2. Extracta Joannis de Immola super 3° decretalium. De vita et honestate clericorum 56
   Ends f. 115.
3. Expositio et Declaratio ejusdem super arbore consanguinitatis et affinitatis 115
   Ends f. 126 *v.*

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4. Diffinitiones titulorum decretalium 127
Ends f. 129.
5. Prohemium Jo. Monachi Cardinalis super sexto decretalium . 130
Ends f. 131.
6. Liber de Vita Actionum 133
7. Extracta ex lectura Jo. de Immola de sententiis in re judicata de Appellationibus et Confirmationibus 136
Ends f. 191.
8. Extracta de lectura domini panormitani archiepiscopi super primo Decretalium 193
9. Alia extracta super variis decretalium.

Provenance. This volume is written by many very difficult hands, and its contents are difficult to describe. The list of contents at the beginning seems to be written by John of Haghen, Prior of the Carthusians of Erfurt, and the volume is annotated freely throughout by the same hand. This establishes its provenance, and there is also, on f. 1, the usual 17th century inscription found in the Erfurt books, *Cartusiae Erford.* A sale entry, date unknown, indicates that its price in the original wood binding was 10s. 6d.

Writing. As has been said, the hands are many and very difficult, part of the volume being written, and the whole annotated, by John of Haghen. There is no attempt at ornament.

148. Laing 38.

Constitutiones Canonicorum Regularium.

Latin, vellum, $10\frac{1}{8}'' \times 7\frac{5}{8}''$, ff. 23, 36 lines to a page. Cent. xiv (early), English. *Binding*: Modern vellum, lettered 'Can. Reg. MSS.'

2 f. *ipsius ad*

Collation. a^8, b^8, c^6, $d^1 = 23$.

Contents:

Incipiunt Constitutiones sive statuta canonicorum regularium Rubrica . . . . . f. 1
Benedictus Episcopus servus servorum dei. Ad perpetuam rei memoriam. . . .
Ends f. 23 *v*, Datum Avinionem Idus Maii Pont. nostri anno quarto.
Expliciunt constitutiones canonicorum regularium. Rubrica.

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Provenance. The hand is English, but there are no more definite indications of provenance. Two descriptive notes are on the paper fly-leaf at the beginning, both probably by Italian hands: *Codex. Continent Codex iste Regulam Canonicorum Regularium conscriptam a S. Codegrando Episcopo, Seculo viii, quo florebat, obiit enim iste vir anno Domini 766 Vide Spicileg,* to which is added later, *Sunt Statuta Canonicorum Regularium a Benedicto xii praescripte, et in Bullario Romano 20. I. excusa.*

Writing. A good English hand, with rubrics and blue and red filigree initials, soiled in parts, but complete.

149. D. b. V. 10.

Constitutiones Provinciales Cantuariensis.

Latin, vellum, $9\frac{1}{2}'' \times 6\frac{3}{4}''$, ff. 32, *c.* 50 lines to a page. Cent. xv, English. *Binding*: Modern (1820-30).

2 f. *In primis*

Collation. a^{10}, b^{10}, c^{8}, d^{4} (fly-leaves) = 32.

Contents:

Constitutiones Provinciales Cantuariensis . . . . . f. 1
Incipit liber primus de Summa Trinitate. Ignorantia sacerdotum et Item. Ne quis per ignoranciam se excuset . . .
Ends f. 27 *v*, with Checheley. De augmentacione vicaris.
Cum propter nimiam prorogationi—ad comparandum ac si essent hujusmodi citacione personali[ter] apprehensi. Expliciunt constitutiones provinciales Cantuariensis quod latet [?].

Provenance. An English MS., without any marks of ownership. Fairly written. It belonged to Lord Alva (*vide* Press Catalogue of his library).[1]

[1] Edin. Univ. MS. Laing 755.

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150. D. b. III. 14.

Evangeliarium et Constitutiones Sororum Ordinis Predicatorum.

Latin, paper, $8\frac{7}{8}'' \times 6\frac{1}{2}''$, ff. 52, 20 lines to a page. Cent. xvi, Scottish [Convent of Sciennes, Edinburgh]. *Binding*: Modern, lettered 'Const. Soror. Ord. Frati. Predi. MS.'

2 f. [*conspic*]*etur tu*

Contents:

1. Gospels for Proprium de Tempore (imperfect, beginning at Dom. ii[a] post Oct. Epiphanie) . . . . . f. 1
   Gospels for Proprium Sanctorum 10
   Gospels for Commune Sanctorum 18
   Rubric in Scots setting forth when the 'Evangell sall be rede' 21 *v*
2. Table of 'Ye Chengyng of Ye Mwne' (Scots) . . . 22
3. Incipiunt Constitutiones Sororum Ordinis Predicatorum . . 24
   Quoniam ex precepto regule jubentur sorores . . .
   Ends f. 52, sine licentia magistri ordinis vel prioris provincialis. Tu autem. Finis. Expliciunt constitutiones Sororum ordinis fratrum predicatorum. (1 f. missing before f. 48.)

Provenance. There seems to be no doubt that this MS. was written for the Dominican Convent of Sciennes in Edinburgh.[1] The Gospels are for reading in chapter; they include only one for a specifically Scottish day, viz. that for S. Monan (f. 12 *v*).

From the inscription on f. 24, *i.e.* the first leaf of the Constitutions, which reads, *Liber Academiae Edinburgenae qui cum sex aliis repositus est pro Bellarmino dat*[*us*] *Academiae*, 1593, we gather that it was given to the University, together with six other books, in exchange for the works of Bellarmine. It is therefore one of the first, if not the first, mediæval MS. the Library acquired.

Writing and Illumination. A fair Gothic hand (large), with rubrics. The first few pages have been mutilated, but are now carefully inlaid.

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[1] See *Liber Conventus S. Katherine Senensis prope Edinburgum* (Abbotsford Club, 1841), where the whole MS. is printed.

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151. Laing 33.

Constitutiones Generales Ordinis S. Francisci.

Latin, vellum, 8″×5¾″, ff. 98, irregular number of lines to a page. Cent. xiv, Italian. *Binding*: Modern, with Laing stamp, and lettered 'Constitutiones Generales Ordinis S. Francisci.'

2 f. *eis dederint*

Collation. a^6, b^7, c^{12}, d^{12}, e^{14}, f^9, g^{11}, h^8, i^{10}, k^9=98.

Contents:

Bull of Honorius III to S. Francis and the brothers of the Order. Honorius episcopus servus servorum dei . . . . . f. 1

In nomine domini. Incipit regula et vita minorum fratrum . . .

Ends f. 8 *v*, Data Suriani xii° Kal. Sept. pontificatus nostri anno secundo.

Bull of Pope Gregory IX. Gregorius episcopus servus servorum dei dilectis filiis et generali et provincialibus ministris ac custodibus ceterisque fratribus ordinis minorum salutem. Quo elongati a seculo—Data Anagnie quarto Kal. Octubris pontificatus nostri anno quarto Amen 9

Bull of Pope Nicholas III. Nicolas episcopus servus servorum dei ad perpetuam rei memoriam. Exiit qui seminat—Data Suriani xix kal. Septembris, Pontificatus nostri. Anno secundo [1278] 14

Idem. Nicolas Episcopus, Servus Servorum dei, universis Christi fidelibus etc.—Data Suriani viii Kal. Septembris, Pontificatus nostri anno secundo

Bull of Pope Clement VI. Clemens episcopus servus servorum dei ad perpetuam rei memoriam. Exivi de paradiso dixi—Data Vienne pridie nonas Mai. Pontificatus nostri. Anno septimo . 52

Incipit prologus in constitutiones generales 61

Quoniam ut ait sapiens. Ubi non est sepes diripietur possessio—ad ceteros titulos reducatur.

Capitula.

De religionis ingressu. Primo capitulo.

Statuimus in principio quae nullus recipiatur ad ordinem nostrum . . .

Ends f. 88, Item ordinat generalis minister de beneplacito totius Capituli generalis quod pro anima domini Corradi Tullensis Episcopi ordinentur specialia suffragia in quolibet Capitulo generali. Expliciunt Constitutiones Generales.

Letter from Fr. Peter, 'Romane Provincie minister et servus,' to Fr. Nicholas 'Custos.' Datum Beate vi° Kal. Aug. . . 88

Reforms of 1316 90

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In nomine domini Amen. Anno ejusdem mcccxvi° Kl. Sept. infrascripte constitutiones privileges fuerunt de beneplacito et assensu fratris thome ministri romani . . . reformare. De religionis ingressu primum capitulum . . .

Ends f. 95 *v*, ad habitacula mulierum reclusarum religiose viventium [. . .] et predicationibus.

Incipit declaratio domini Johannis Pape [XXII] 96

Johannes episcopus Servus Servorum dei. Ad perpetuam in memoriam. Quorundam exigit cece scrupulositatis . . .

Ends f. 98 *v*, Data Avinione nonas Octobris pontificatus nostri anno secundo. Explicit declaratio domini Johannis xx^tii^ super [varia] fratrum minorum (1317).

Provenance. An Italian MS. written by several hands. There are no marks of ownership prior to a sale entry of unknown date, and Laing's signature and annotations. One end paper is an interesting fragment from an Antiphoner of the 9th or 10th century.

Writing and Illumination. The first part of the volume is written in good Italian Gothic by three different hands. Folios 1-13 have blue and red filigree initials, and two lines of ornamental capitals at the beginning; ff. 14-51, a larger hand, have floriated initials and two partial borders of Italian type, the first initial containing Pope Nicolas with a book and a Franciscan, while another Franciscan kneels in the margin. Two other initials contain figures either of S. Francis himself or a brother of the Order. Folios 61 onwards are written by various Court hands, with many marginal additions, which have been badly cropped in binding.

152. Laing 40.

RULE OF S. BENEDICT, ABBREVIATED FOR THE CONVENT OF S. LAURENCE, VENICE.

Italian, vellum, $11\frac{1}{4}'' \times 7\frac{5}{8}''$, ff. 50 (+9), 29 lines to a page. Cent. xvi (1560), Venetian. *Binding*: Oak boards, covered red morocco, gold tooling, figure of Virgin and Child on front board, 'Y.H.S.' on back, 2 straps with brass loops and pins.

2 f. *Come l'Abbate*

Collation. I^7^ (i now an end paper, viii and ix cut out), a^10^—e^10^ +2=59.

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Contents :

1. Al nome del nostro Signor Jesu christo. Incomincia la tavola delli capitoli della Regola di San Benedetto et di alcune altre cosi spirituali . . . . . f. iii
Regola del santissimo padre nostro messer san Benedetto Abbate: Abbreviata da padre Gieronymo Zio: de ordine della Reverenda Madonna Cipriana Michiel Abbadessa di questo Monasterio 1
Prologo della Regola.
Ascolta o figliuolo gli comandamenti del maestro—il quale ti ha chiamato . . . . . 1 v
Text. Delli generationi de Monachi. Cap. primo . . 1 v
Trovovasi quatro sorte di Monachi . . .
Ends f. 22, che le dette cose osservaranno. Amen.
Colophon. Fine della Regola di Santo Benedetto ridotta in capitoli brevi ad instantia della Reverenda Madonna Cipriana Michiel Abbadessa del Monasterio di Santo Lorenzo di Vinetia. Nel M.D.LX del mese di Ottobre.
2. In cominciano li dieci commandamenti della legge data da Dio a Moise all' osservanza di quali ciascun fedel Christiano è tenuto 3
Il primo di quali è questo. Unum cole Deum. . . .
3. Li dodici articoli della Fede: i quali debbe sapere, et fermamente credere ogni fedele Christiano, etc. . . . . 24 v
4. Ordinario d' ammaestrare le figliuole che vengono alla religione nostra 31
5. Sermons—The Nativity (3) 33
Della Zobia Santa (4).
On Easter Eve (2).
On Easter Day.
6. Forma Juramenti Reverende Abbatisse monasterii Sancti Laurentii Venetiarum D. Paule Maripetro factum A.D. 1530 coram Reverendissimo Domino Patriarcha Venetiarum . 49
In eadem forma juravit Reverenda D. Elizabeth de Garzonibus A.D. 1566 die 28 mensis Aprilis.

Provenance. This seems to be a Venetian MS., written for the Benedictine Convent of S. Laurence, Venice, in the first quarter of the 16th century (see f. 22). The *Forma Juramenti* at the end, of date 1530 and 1566, has been added. The only other mark of ownership is the inscription both at the beginning and end, *Ex Libris Aloysii Caligo S^tis Veneti Anno* 1818.

Writing and Illumination. A fine example of late ornate Italian Gothic script, with rubrics, blue and red filigree capitals, and ornamental catchwords. There is a change of hand at f. 33

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and on f. 49. Folio 1 has an ornamental floriated initial on a dull gold ground, and a complete border of conventional foliage in blue and gold on a dark lake ground, all of a late type.

153. D. b. V. 7.

Johannis ab Indagine Expositio Privilegiorum Ordinis Carthusiensis, etc.

Latin, paper, $8\frac{5}{8}'' \times 6\frac{1}{4}''$, ff. 329, *c.* 32 lines to a page, 1459, German (Carthusians of Erfurt). *Binding*: Modern.

2 f. *eligere unum*

Collation. a^{12}—C^{12}, D^{17}=329.

Contents:

1. [Expositio privilegiorum Ordinis Carthusiensis] . . . f 1
   Alexander episcopus servus servorum dei. Dilectis filiis Carthusie et universis prioribus carth. ordinis Salutem . . .
   Ends f. 178, raptus cum innotatur. Explicit in Ysenacho in Carthusiensi anno 1457. Scriptus autem est iste libellus Erffurdia anno 1459 et finitus in die tyburcii.
   (A partially erased inscription on f. 1 reads 'ex jussu patris nostri deleta sunt verba cartacie h. Orate pro fratre Joh. Indaginis seu Hayhen,' etc., the last part in John of Haghen's hand.)
2. [Expositio aliorum privilegiorum ejusdem Ordinis] . . 178
   His expletis cum Christi auxilio aggredio . . .
   Ends f. 264, quae omnia et singula sunt confirmata quae unquam ordini carthusiensi sunt concessa.
   Colophon. Scriptus est liber iste per me Johannem Rössler de Hallis schwevie currente anno domini 1459 in vigilia apostolorum sanctorum Philippi et Jacobi, etc. (Erffordie).
3. [Jo. ab Indagine] Tractatus de Vita et Regimine Clericorum . 265
   In nomine D. N. J. C. incipit tractatus de vita et regimine clericorum.
   Quoniam experientes docente didicimus multa pericula . . .
   Ends f. 329, episcopus cum suis prelatis ut hoc faciat.
   Colophon. Finitus est tractatus praesens in vigilia omnium sanctorum A.D. 1459 per Jo. Rössler.

Provenance. This volume was written for the Carthusians of Erfurt by John Rössler of Hall in Schwabia. The treatises are by John of Haghen, Prior of Eisenach and of the Carthusian monastery at Erfurt (1457-75), and the volume has been annotated by him in his own hand. He inserts the inscription on f. 1:

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Hic liber est Carthusiensium prope Erffordiam. There are no later marks. Its price, 'in ancient and stamped wood binding,' was £1, 1s.

Writing. A good, uniform hand, written by John Rössler of Hall in Schwabia in 1459, with some notes throughout in the difficult hand of John of Haghen himself.

154. D. b. II. 2.

Digestum Novum Justiniani (xxxix-l).

Latin, vellum, $13\frac{3}{8}'' \times 9\frac{1}{4}''$, ff. 140, double columns, 57-60 lines to a page. Cent. xi/xii, English [?]. *Binding*: Modern (Zaensdorf), brown morocco with clasp.

2 f. [*edifica*]*turum quam*

Collation. a^6 (incomplete), b^2, c^8, d^8, e^{10}, f^8—m^8, n^{10}, o^8—s^8 =140.

Contents:

Begins with final paragraph of Book xxxviii [. . .] tissimi principio nostri oratione cavetur—post liminio non sit reversus . f. 1

Lib. xxxviiii. Domini Justiniani sacratissimi principis juris enucleati, ex omni vetere jure collecti digestorum seu pandectarum. Explicit lib. xxxviii. Incipit xxxviiii. R. De operis novi enunciationes. R. Ulpianus.

Hoc edicto promittitur ut sine jure. . . .
(Gloss both marginal and interlinear.)

Lib. xxxx, f. 12 *v*; Lib. xxxxi, f. 28; Lib. xxxxii, f. 38; Lib. xxxxiii, f. 46; Lib. xliiii, f. 60; Lib. xliiiii, f. 57; Lib. xlvi, f 77; Lib. xlvii, f. 89 *v*; Lib. xlviii, f. 101; Lib. xlix, f. 116 *v*; Lib. l, f. 125 *v*.

Ends f. 140 *v*, causa abesse non potest Dom. justiniani sacratissimi principis perpetui augusti. Juris enucleati ex omne vetere jure collecti. Digestorum seu pandectarum Lib. l. Feliciter.

Provenance. May be English, but has no marks of definite provenance or ownership.

Writing and Illumination. A fine small minuscule script, with minute contemporary gloss as well as later notes. The rubrics are good, and the ordinary capitals plain red, the first words of books and chapters being in semi-uncial capitals. Book

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initials, where they are filled in, are finely outlined with the pen in brown ink and filled with interlaced scroll work or grotesque animal forms. They are without colour. The margins are badly cropped, the pages occasionally stained with moisture, and the right top corner nibbled away slightly. From the pencil foliation in the lower right-hand corner, it would seem to have been fairly recently part of a much larger volume.

155. D. b. II. 3.

Tractatus Juris Civilis et Index ad Corpus Juris.

Latin, vellum, $11\frac{3}{8}'' \times 7\frac{5}{8}''$, ff. 51, double columns, *c.* 70 lines to a page. Index three columns, 60-65 lines to a page. Cent. xiii/xiv, Italian [?]. *Binding*: Modern.

2 f. *De procuratore*

Collation. a^1 (fly-leaf), b^6 (gathering missing), c^6, d^8—f^8, g^{10}, h^4=51.

Contents:

[Tractatus Juris Civilis] . . . . . f. 2
De procuratore cogendo judicium suscipere.
Cum procurator . . .
Ends f. 7 *v*, permaneat apud suc[cessores] (incomplete).
Sententiae et Questiones legales [possibly part of first treatise].
Begins imperfectly [. . .] tint .ar. ut .FF. deneg. ergo pop. . . .
Ends f. 13 *v*, male .f. professorem que esse . . . [incomplete).
Index ad Corpus Juris [*i.e.* to the preceding] 14
Initium esse spectandum .FF. mandati si procuratorem . . .
Ends f. 47 *v*, FF. proempto qui fundus qui bona.
[Folios 1 and 48-51 are fly-leaves, and seem to belong to another legal MS., an Index to Justinian.]

Provenance. There are no early marks of ownership. All hands look like Italian type. The hand changes three times in the book. It belonged to Lord Alva's library.

Writing and Illumination. All the hands are good, the first very small and uniform. There are plain red initials and rubrics throughout. The chapters of the first treatise have been added later in Roman figures.

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156. STATUTA ANGLIE. Laing 188.

Latin and French, vellum, 10″×6¾″, ff. 123, *c.* 49 lines to a page. Cent. xiv, English. *Binding*: Oak boards covered plain brown leather, lettered ' Statuta et Brevia Antiqua.'

2 f. *suum et secundum*

Collation. a^{12}, b^{16}, c^{1}, d^{12}—k^{12}, l^{10}=123.

Contents:

Magna Carta . . . . . f. 1
Carta Foreste.
Provisiones de Mertoun.
Statuta de Marlebergh.
Statuta de Westmonast. prima (French).
Statutum Gloucestrie (French).
Statuta Westmonast. secunda.
Statuta Westmonast. iii ' Quia emptores.'
Discricciones Scaccarii (French).
Statutum de Religiosis.
Statuta de Finibus.
Statuta de Vocatis ad Warrantum.
Statuta de vasto.
Statutum de Conjunctione Feoffatis.
Dies communes in banco.
Dies Dotis.
Statuta de Militibus.
Statuta de Quo Warranto.
Visus franci plegii (French).
Statuta de Bigamis.
Statutum de Conspiratoribus.
Statutum de Chaumpart.
Statuta de Ponendis Massis.
Quot modi calumpniandi Essonia.
Prerogativa Regis.
Placita Corone.
Statuta de turnis vicecom.
Cons. de Simplicis Cartis.
Posiciones Vocabulorum (French).
Registrum Brevium 30
Edwardus D. G. Rex Anglie Dominus Hibernie et Dux Aquitanie Ballivis suis de Beverlaco salutem . . .
Ends f. 123, et eciam bona villanorum predicte persone ad vicesimam praedictam taxentur juxta ordinationem inde factam et vobis ex parte nostra liberatam, etc.

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Provenance. There are several inscriptions. At the end, *Iste liber constat Thome Bathe ad reversionem ad Thomam Blerweye inde spectante* (14th century). On a fly-leaf at the beginning, *Liber Johannis Whyte per Johanne Welbek* (15th century). On the verso of the last leaf some fragmentary notes remain, possibly of the 14th century: (1) . . . *et Johanni Greyne de Presteleigh de parochia de Doulty*[*ng*]. . . . *Johanni Drynkewater de Hoyningesham octo libras quas* . . . (2) . . . *ne Som*[*er*]*cotes uno commissionario domini Henrici Ducis Lancastrie Comitis Derbie et Leicestrie.* The first probably refers to the parish of Doulting in Somerset, which includes the hamlet of Prestleigh.

One fly-leaf at the end has some contemporary shipping accounts. The end papers are taken from an Italian paper Service-book of the late 15th century, showing a Table of Golden Numbers and part of an Ordinale containing rules for *Festa Duplicia* and *Semi-duplicia, Officium beate Virginis*, etc. Prominence is given to feasts of S. Anthony of Padua, S. Louis (Franciscan), and S. Francis, and the probability is that it was a Franciscan book. Laing inserts the title and sale number, *No.* 343 *London Sale.*

Writing and Illumination. Written by a variety of 14th century Court hands. There are a few filigree initials, but most of the capitals are left unfinished.

157. STATUTA ANGLIE. Laing 413.

Latin and French, vellum, $3\frac{1}{2}'' \times 2\frac{1}{4}''$, ff. 142, *c.* 24 lines to a page. Cent. xiv, English. *Binding*: Oak boards covered stamped leather, 1 brass clasp engraved with letters ' IHS,' rebacked.

2 f. *nostro*

Collation. a^8, b^{12}—d^{12}, e^8, f^{12}—h^{12}, i^8, k^8, l^{14}, m^{12}, n^{12}=142.

Contents:

Ceo est la deference entre rente chargee, etc. (inserted) . . f. 1
Magna Carta . . . . . 1 *v*
Carta de Foresta.
Statutum de Mertoun.

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Statutum de Marlebergh.
Statutum de Westmonast. Primum (French).
" " Secundum.
" " Tertium 'Quia Emptores.'
Statutum Gloucestrie.
Explanaciones Gloucestrie.
Statutum de Conjunctione Feoffatis.
Statutum de viris religiosis.
Statutum de finibus et attornatis.
Statutum de vasto.
Modus faciendi homagium.
Modus calumpniandi Essonia.
Dies communes in banco.
Dies communes in placito dotis.
Articuli contra regiam prohibitionem.
De conspiratoribus.
Statutum de Regis prohibitione impetranda.
De defensione juris.
De wardis et releviis.
Distinctio Socagii.
Statutum de antiquo dominico.
Statutum de Eboraco.
Assisa cervisie et panis.

Provenance. An English MS. A 15th century inscription on the fly-leaf gives an early owner: *Iste liber pertinet ad Thomam Fale.* Below is written *Thomas Fale sive Phale.* The name is again scribbled on f. 142 *v.* A printed sale entry is enclosed loose in the volume, sale and date unknown.

Writing. Written by various 14th century legal hands.

158. Registrum Brevium (incomplete). D. b. V. 9.

Latin, vellum, $4\frac{3}{4}'' \times 3\frac{1}{4}''$, ff. 68, *c.* 25 lines to a page. Cent. xiv, English. *Binding*: Modern.

2 f. *sequitur pone*

Collation. a^1, b^8—g^8, h^2 (misplaced), i^8, k^1 (misplaced), l^8=68.

Contents:

Registrum Brevium.
Begins incompletely, [. . .] Rex G. vel ballivis G. de M. Salutem . f. 1
(De moderatamina Capienda).
Ends incompletely, f. 68 *v*, illius reddissemine [?] sustinuit per sacram[entum]. . . . (De Reddissimis).

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Provenance. English, but without definite marks of origin or ownership. According to a hand-list made by Laing it belonged to Lord Alva's library, but it does not appear in his Press Catalogue.[1]

Writing. Fairly written, with red and blue filigree initials, much stained and soiled. There are three misplaced leaves, and the MS. is very incomplete.

159. Book of Swedish Laws. D. b. V. 14.

Swedish and Latin, vellum, 7″×5⅛″, ff. 106, 26 lines to a page. Cent. xv, Sweden (Linköping). *Binding*: Modern.

2 f. *man skulu*

Collation. a^2, b^4, c^{11} (+7), d^{10}, e^{12}, f^{12}, g^{10}, h^{11} (+6), i^{12}, k^{12}, l^{10}=106.

Contents:

Kalendar (Jan.—Oct.) . . . . . f. 1
1. Tätta är forst i thenne bock konungs balkar och swer'kis rikis stadz lagh. Capitulum primum. In nomine domini Amen . 7
2. Här bõrias giffto balken med sinom flockom . . . . 15 *v*
3. Här bõrias arffna balkar medh sinom flockom . . . 21
4. Här bõrias Jorda balker med flockom sinom 6
5. Här bõrias bygninga balkar med sinom flockom . . . 30 *v*
6. Här bõrias köpmala balkar med sinom flockom . . . 38 *v*
7. Här bõrias skipmala balken med flockom sinom . . . 49 *v*
8. Här bõrias Radstüffno balken me sinom floc 53
9. Här bõrias edzõres balken medh flockom synom . . . 62
10. Här bõrias hõgmålis balken med flokom . . . . . 68 *v*
11. Här bõrias drapmala balken med vilia 71
12. Här bõrias drapara balk med vadha . . . . . 73 *v*
13. Här bõrias saramala balken med vilia . . . . . 76 *v*
14. Här bõrias saramal medh wadha ok ey vilia . . . . 81 *v*
15. Här bõrias tũvffna balken med sinom flockom . . . 83
Ends f. 87, malsegandenom konunge ok stadenom. Et sic est finis sit laus gloria trinis. Amen.
16. Tätta här näst eptär folgar. Ta't pla'ga kallas gards rättär, etc. 87
Tätta ar konungsens i Swer'ke . . .

[1] Edin. Univ. MS. Laing 755.

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Ends, f. 89 *v*, with the rubric, Sunt derisores derisi deterioris. Que me deridet, non sua facta videt. Qui culpat scriptum demon frangit sibi collum. Heu male finivi qui scribere non bene sivi. Qui jurat supra librum, etc.

17. Item nota quacunque arte quis juret deus qui est testis conscientia hoc ita accipit sicut ille qui juratur inter [. . .], etc. 90
18. Tassa articula a' gha' te 'ath vackta som gudhz leconia skulo taka [Instructions to one about to receive the Holy Eucharist] 91 *v*
19. Prayers before Mass, etc.
20. Häar bōrias Kirkio balker 95
Later additions in Swedish 105

[This collection comprises—The Royal and Municipal Law of Sweden, Laws of Marriage, Inheritance, Land, Buildings, Commerce, Navigation, Magistracy, Oaths, Loyalty, Murder, Homicide, Premeditated Assault [?], Theft, Estate Law and Church Law. There are also rules to be observed by those about to receive the Eucharist, with some other liturgical material.]

Provenance. The *Kalendar* (Jan.—Oct.) is identical with the Kalendar of Linköping,[1] the significant names being—19 Jan., Henrici Ep. M.; 15 Feb., Sigfridi Ep. C.; 18 May, Erici Regis M.; 28 May, Translacio Sancte Birgitte; 17 June, Botolphi Abb.; 10 July, Kanuti Regis M.; 29 July, Olavi Regis M.; 1 Sept., Egidii Abb.; 6 Oct., Translacio Eskilli M.; 7 Oct., Birgitte.

There are various Swedish inscriptions in which the name Christopher Paulsen, a native of Samland, is frequently repeated. F. 106 *v*, *Iste liber Pauli Nicholaii natus in Salmia* [?] *et ensula domo; Iste liber Cristofferus Paulii natus in Smalandia et insula domo; Cristoffer Paffuelshoun; Thenne bock horer mag. Christoffer Pauvelshoun.* On the second, *Anno Domini* 1589 *Thenn* 10 *Junii blefv jagh Cristoffer Paufvelshoun kallatt afv alltingeman samptt borgemēstare och Råd* [. . .] *till stadzskrifvuare embette.* (On the 19th June 1589, I, Christopher Paulsen, was appointed Town Clerk by the Altingsman, Mayor, and Town Council.)

These inscriptions certainly refer to one 16th century owner. The next mark of ownership is the statement in D. Laing's hand, *From the Collection of Erskine of Alva.*

The book has been examined by Dasent, who describes it on

[1] See *Zeitrechnung des Deutschen Mittelalters*, v. Dr. H. Grotefend, vol. ii, part 1, p. 223.

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a paper fly-leaf as *The Borough Law of Sweden. G. W. Dasent, D.C.L., Sept. 20th*, 1859. *A very curious MS.*

Two fly-leaves of vellum are fragments of a noted breviary of the 13th [?] century, containing portions of the lessons from the Book of Judith and Responds of the 4th Sunday in September.

Writing. An average Gothic hand, with rubrics and plain or roughly ornamented red capitals, with a few marginal scrolls.

160. Laing 280.

Les Ordonnances de la Toison d'Or.

French, vellum, $9\frac{3}{16}'' \times 6\frac{5}{8}''$, ff. 34, 24 lines to a page. Cent. xv (late), French or Flemish. *Binding*: Original, soft boards covered brown stamped morocco, ties lost.

2 f. *duchie de bourgoingne*

Collation. a^6 (wants 1 and 6), b^8, c^8, d^5 (wants 6), e^7 (wants 8) =34.

Contents:

Table of Contents—Sensuit la table de ce present livre des ordonnances de la thoison dor . . . . . f. 1
Sensuit la table et ordonnance des iiii officiers appartenans a la dicte ordre . . . . . 4 *v*
Ordinances of the Order, promulgated by Philip, Duke of Burgundy (1431) 6
Phelippe par la grace de dieu duc de bourgoingne, etc. . . . savoir faisons, etc. . . . (66 Ordinances).
Ends f. 27 *v*, Donne en notre ville de lille, le xxvii^e^ jour de novembre Lan de grace mil iiii^c^ trente et ung.
Ordinances of the four Officers 28
Sensieuent les ordonnances et instructions que tresexcellent, treshault et trespuissant prince monseigneur le duc phelippe de bourgoingne, etc. . . . a fait et ordonne quatre officiers . . . Chancellier, Tresorier, Greffier et Roy Darmes.
Premierement aura en icellui ordre . . . (28 ordinances).
Ends f. 34 *v*, en toutes choses loyaulment et diligamment a son povoir.

Provenance. A MS. written in the north of France or in Flanders, which has had Spanish owners. On the fly-leaf, in a

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17th century hand, is written *Elamano J. Plumademi Don Migel de Cortes Vº de la Ciudad Doanberes* [?] *F. natural de lamaima Ciudad. Hernando Siprian de Cortes.* On the recto of the same leaf is found *Dios lamano J. Plumademi Fernando del* [. . .]. In both cases the hand resembles a notary's. The Plate of Alexander Deuchar, Edinburgh, Steel Engraver to His Majesty, is upon the inner board with the number 95 and *G.* 25 on it.[1]

Writing and Illumination. A good characteristic Flemish or northern French hand of the 15th century, with plain dull gold initials on alternate blue and red grounds, and larger and more elaborate gold initials on red or purple grounds.

161. Laing 275.

Ordinances of the Order of St. Michael.

French, paper, $8\frac{7}{8}'' \times 6\frac{1}{2}''$, ff. 40, 28 lines to a page. Cent. xv (end), French. *Binding*: Scarlet velvet.

2 f. *Quel ordre esta*

Collation. a^8—e^8=40.

Contents:

Table des Chappitres du livre de lordre . . . . . f. 1

Charter and Ordinances of the Order promulgated by Louis xi, 1469 . . . . . 5 v

Loys par la grace de Dieu Roy de France . . . . Le premier jour du moys daoust Lan de grace mil quatre cens soixante neuf . . . et soubz la forme condicion statuz ordonnances et articles cy apres escrips.

Premierement. Avons ordonne, etc. . . .

Ends f. 31, Donne en nostre chastel damboise Le premier jour daoust Lan de grace mil cccc soixante neuf et de nostre Regne lei xe.

Later Ordinances establishing a College of the Order and instituting a 'Prevost maistre des ceremonies' in addition to the four Officers . . . . . 31 v

Loys par la grace de Dieu, etc. . . . avons meurement voue a dieu establir et faire ung college et icelluy douer et bienfonder pour

[1] See Sale Catalogue of Heraldic Library of Alexander Deuchar, Edin. 1845. B.M. M.

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celebrer chanter et dire loffice divin . . . nous a este remonstre par les ditz chevaliers et noz freres dudit ordre quil est convenable tresnecessaire et expediant de creer ordonner et instituer ung office audit ordre oultre les quatre officiers . . . avons establiz, instituez et ordonnez comme sensuit.

Premierement. Pour le bien et seur entretenement . . .

Ends f. 39, Donne au plessis du parc lez tours le xxii° Jour de decembre Lan de grace mil cccc soixante seize et de notre Regne le seiziesme.

Provenance. The MS. is of the northern French type. The arms on f. 1[1] are those of Louis II, Duke of Orleans, grandson of Louis of Valois and Valentina Visconti of Milan, who reigned as Louis XII of France, 1498-1515. They bear the quartered coat of Orleans and Visconti. The arms of Orleans alone appear in the border on f. 5, along with the scroll *Le Duc Dorlien.*

The MS. must have been executed for the Duke of Orleans on his election to the Order.[1]

Writing and Illumination. The script is a good example of the characteristic northern French or Flemish hand of the period, as is also the illumination. The initials are dull gold on dark lake grounds with gold scroll work. On f. 5 there is a complete border of fleurs de lys on an azure ground, with the arms of Orleans occurring twice, and also the figure of a knight in armour emerging from his tent, wearing a tunic of azure broidered with fleurs de lys and a jewelled ducal coronet, and bearing a sword. This is doubtless meant to represent Louis, Duke of Orleans himself.

162. Laing 172.

La Cedola del Terzo Monte dei Poveri Dela Magnificha Cicta de Perusia.

Latin and Italian, vellum, $9\frac{7}{8}'' \times 6\frac{7}{8}''$, ff. 16, 33 lines to a page. Cent. xv and xvi, Italian (Perugia). *Binding*: Oak boards covered brown stamped leather, 5 brass bosses on either board, 1 lost, all broken, 2 brass clasps, of which a portion of one remains

[1] See Appendix II (8).

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in the shape of a fleurs de lys with the letter ' S ' engraved on it, rebacked.

2 f. *Prohemium*

Collation. a^{12}, $b^{4}=16$.

Contents :

Le cedola del terzo monte dei poveri dela magnificha cicta de perusia . . . . . f. 1

Missive of Alexander Numai, Bishop of Forli, instructing Stephen Guarnerius, Chancellor of Perugia, to make a complete copy of the Rules of the establishment as laid down by Joannes Baptista Savelli and afterwards amended by his successors. (Dated Perugia, 21st Oct. 1473.)

Alexander dei et apostolice sedis gratia, episcopus forliviensis perusie ac Ducatus spoletani etc. vice-legatus generalis—in ipsis capitulis contentis. Datum Perusie die xxi mensis Octobris MCCCCLXXIII, pontificatus S.D.N. domini Sixti divina providentia pape quarti, anno tertio.

Prologue of Joannes Baptista Savelli, papal notary and Governor of Perugia, stating that he has authority from Pope Paul II to draw up and set down rules for the establishment and incorporating the Papal Mandate (1467) 2

Prohemium Reverendissimi D. Prothonotarii Sabelli. Sanctissimus in Christo pater et clementissimus dominus noster dominus Paulus—sub infra scripto tenore videlicet.

Paulus papa secundus, Dilecte fili, salutem et apostolicam benedictionem—Datum Rome apud Sanctum Marcum sub anulo piscatoris die xi Octobris MCCCCLXVII, pontificatus nostri anno quarto, etc.

Rules as laid down by Savelli by the advice of the magnates of Perugia and on the authority of the Pope (dated 1468) . . 2 *v*

Incipiunt Capitula dicti Montis (in Italian). . . . . 2 *v*

E primo statuimo et ordinamo che per goremo et requirento . . .

Ends f. 11, de le povere et abbisognose persone. Expliciunt capitula Montis.

Ratification (dated Perugia, 16th January 1468) . . . 11 *v*

Adictione facte nel 1474 a di 25 de genaro che il cancielliero debbia essere rogato de le cose ad partinenti al monte et salario dela sua mercede . . . . . 11 *v*

Adictione facta nel 1474 a di xxi de Agosto come se debbia pagare la spesa deli capituli del monte reformati del anno 1474 a di xxi de decembre in iii cedule per li iii monti de novo rescripte . . 12

Additions and reforms of 1481, 1493, 1497, and 1504, added by a later hand 14

Ends f. 16, in tale surrogatione che sieno.

Provenance. This MS. was in all probability written at Perugia. It bears four coats of arms—the arms of the city of

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Perugia,[1] the arms of Alessandro Numai, Bishop of Forli,[1] the arms of Pope Paul II,[1] and the arms of Cardinal Giovanni Battista Savelli, Governor of Perugia and Legate to Perugia and Umbria.[1]

Of later marks there is a sale entry, from which we learn that it sold for £18, and underneath, in pencil, Laing writes *From Dr. Wellesley's Collection No. 7.*[2] This must refer to Henry Wellesley, Chancellor of Oxford and Curator of the Bodleian Library (1791-1866).

Writing and Illumination. The hand is of a good italic type, the title being in burnished gold Roman capitals, the ordinary initials blue and red or red and purple filigree, with three more elaborate illuminated initials of lake, blue, green and buff on gold grounds, embellished with gold rayed discs, and containing the three coats of arms, the arms of the city of Perugia standing alone in the centre of the title.

163. MEDICA. Laing 183.

Latin, vellum, 9½″×6½″, ff. 118 (+2 fly-leaves), 29 lines to a page. Cent. xii (2nd half), English (Bury St. Edmunds). *Binding*: Modern, soft boards, covered vellum, lettered 'Joannic[ii] . . . Medicina Varia.'

2 f. *pertinens ad*

Collation. a^9 (+2), b^8—i^8, k^1 (inserted), l^8—p^8, q^6=120.

Contents:

(*a*) Tabula (14th century) . . . . . f. i
(*b*) Miscellaneous medical Tables, including Elements, Divisions of the Year, Humours, Ages, 'Proprietates hominis' (14th century addition) ii
(*c*) Second Table of Contents (15th century). (With a 17th century note to the effect that the last three treatises are now wanting, the first three being complete) . . . ii *v*

[1] See Appendix II (9).
[2] See Sale Catalogue of Dr. Wellesley, B.M. S.-C.S. 569 (9) and S.-C.S. 574 (4).

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1. Incipiunt Ysagoge Johannicii in microtegni Galieni . . . 1
Medicina dividitur in duas partes . . .
Ends f. 20 *v*, Boni malive discretio. Explicit Ysag. in tegni.
2. Incipit Tegni Galieni prologus (with scanty interlinear glosses) 24
Tres sunt omnes doctrine . . .
Ends f. 71, determinabo orationem in eis.
3. Incipit prologus in Afforismis Ypocratis (by another, but contemporary hand) . . . . . 72 *v*
Afforismum ypocratis hujus edictionis causa exstitit—septima in acutis morbis.
Text. Incipiunt aforismi ypocratis 73
Vita brevis ars vero longa.
Ends f. 118 *v*, fames enim siccat corpora.

Provenance. A 13th century inscription on f. 1 states that a certain 'magister bartolomeus' gave this book to the monastery of Bury St. Edmunds—*Hunc librum dedit magister bartolomeus sancto edmundo.* This is followed by a 14th century Tabula and an easily identified Bury press-mark, *M.* 48. Again, on f. 2 *v*, a Tabula has been added in the 15th century, headed by the same press-mark and the following inscription: *Liber sancti Edmundi Regis in quo continentur.* Both Tabulae contain three additional treatises, which, according to a 17th century note (f. 2 *v*), were already missing at that date.

The next mark of ownership is a faint pencil note on the first paper fly-leaf, *On vellum, from H. Spelman's Library.* Sir Henry Spelman (1564-1641) was a Norfolk antiquary,[1] and author of the well-known book *The History and Fate of Sacrilege.* His library seems to have passed into the hands of Cox Macro of Bury,[1] whose MSS. were in turn sold in 1819 to a Norwich bookseller for £150, resold by him at Christie's in 1820, and purchased by Dawson Turner and Hudson Gurney for £700. That this particular volume was bought by Dawson Turner is evidenced, (1) by Sir Francis Palgrave's description of the MS. in 1842 on first paper fly-leaf, Palgrave being Dawson Turner's son-in-law;[1] (2) by Laing's statement (second fly-leaf), *From the Collection of Dawson Turner.* Dawson Turner's Collection was sold in 1859. In his Sale Catalogue[2] there is a long description of the MS., embodying

[1] See *Dict. Nat. Biog.*

[2] See Sale Catalogue of Dawson Turner, 1859, pp. 122-3. No. 304, B.M. S.-C.P. 59 (1), or S.-C. 1018 (5).

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Hconſumptio. ſmtcſis.7 ſqualidtas.7 ęqualitas.
Habundancia carnis fit ꝙr habundantia
colonis7 humoris. Pinguedinis diminutio fit
calefactate7 ſiccitate. ſmtcſis fit frigore7 ſicci
tate. ſqualidtas fit ex frigiditate7 intenſa
humectatione. Vel ſqualiditas nempe ex calo
re7 ſiccitate.7 ſimul utriſq;. Æqualitas tactꝰ fit
humorum. ex ęqualitate humorum corpus
formę. ¶ Diſtancia inter maſculum7 fęminā.
Maſculus a fęmina differt. quod hic calidior.
7 ſiccior illa. Contra illa frigidior7 humidior.
Non naturalia ſunt .vi. Ide aer. De reb⁹ n̄ natāl⁹;
ęr cibus7 potus. ſomnus.7 Vigilia. cotus7 acordencia animi:7 De aeri mutę
Aeris immutatio fit quinq; modis. ex anni
temporibus7 ortu ſtellarum7 occaſu. uentis. ter
ris7 eorum ſimoſitate. Anni tempora ſunt. q̄tu.
ver calidum7 humidum. Eſtas calida7 ſicca. Au
tumnus frigidus7 ſiccus. Hyemps frigida7 humi
da. ex ſtellis immutatur aeris natura. Nam cum

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Palgrave's Notes. Along with Laing's signature is a price, £3, doubtless the amount for which he bought it.

Writing and Illumination. A beautifully written MS., well spaced and with wide margins. The ornament consists of plain red or green capitals, with blue and red or green and red filigree initials to the different books. The third treatise is written in single narrow columns, space being left for a second version.

164. MEDICINA PETRI DE MUSANDIA. D. b. V. 20.

Latin, vellum, $7\frac{3}{4}'' \times 5\frac{1}{2}''$, ff. 58, double columns, 39 lines to a page. Cent. xii, English or Scottish. *Binding*: Modern.

2 f. *nullis comunicant*

Collation. a^8—f^8, g^{10}=58.

Contents:

Liber Medicine [?] secundum Petrum de Musandia . . . f. 1
Circa omnium egritudinem genera . . .
Ends f. 58 *v*, tertiane de colera atro.

Provenance. There is a partially erased inscription, written in the late 13th or early 14th century, on f. 1, *Liber monasterii* [. . .] *cujusdam* [?] *venerabilis magistri Gerardi de Hammont Canonici Sancti Andree* [. . .]. So much of this inscription is undecipherable that it is impossible to know whether it refers to St. Andrews in Scotland, but that supposition is perhaps confirmed by the resemblance of the MS. to a Coupar-Angus MS. of Bede and S. Patrick's Purgatory, now in the Vatican Library.[1] I do not find the name Gerardus de Hammont in the St. Andrews Chartulary.

On the fly-leaf is the signature of Alex. Walker, Dean of Guild, Aberdeen (d. 1903).

Writing and Illumination. Well written, with plain red capitals, one decorative initial at the beginning in red touched with blue. (Compare with the Coupar-Angus MS.[1])

[1] See *Specimen Pages of two MSS. of the Abbey of Coupar-Angus in Scotland*, H. M. Bannister, M.A. Rome, 1910.

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165. AVICENNA. D. b. II. 10.

Latin, vellum, 15″×10″, ff. 412, double columns (3 and 4 columns in Capitula and Index), 69 lines to a page. Cent. xiii, English [?]. *Binding*: Modern.

2 f. *significantibus*

Collation. a^{10}—e^{10}, f^{12}, g^{10}—i^{10}, k^{12}, l^{10}, m^7 (wants 8), n^{10}—x^{10}, z^{12}—D^{12}, E^{14}, F^{10}, G^8, H^{10}—N^{10}, O^4, P^{10}—R^{10}, S^9, T^6=412.

Contents:

1. Liber Canonis primus quem princeps abohali abviscem de medicina edidit translatus a Mag. Girardo Cremonensi in atoleto. Verba Abohali Abvicem (much erased) . . . f. 1
   In primis deo gracias agemus sicut sui ordinis celsitudo—librum quem in quinque dividam libros sic. (much erased).
   Capitula.
   Lib. i (rubric erased). Dico quod medicina est scientia . . . 2 *v*
   Lib. ii, f. 64; Lib. iii, f. 123 *v*; Lib. iv, f. 298; Lib. v, f. 378.
   Ends f. 406, ad tinnitum aurium. Explicit quintus liber et ultimus Avicenne. Deo gracias.
2. Incipit synonima libri Aviceni 407
   Alfachim—Zegi. Expliciunt expositiones novum arabicorum secundum librum aviceni.
3. Incipiunt expositiones secundum arabicos et sec. almansorem . 411 *v*
   Aced—Lelem. Expliciunt expositiones sec. arabicos et sec. almansorem.

Provenance. This is probably an English book, the illumination being of the Anglo-Norman type. Two early inscriptions have been cut out on ff. 1 and 3. On f. 3 the end *et patroni* is left. There are three inscriptions on fly-leaves, inserted in the 16th century, which prove quite conclusively that the book was in use in Scotland then, and probably earlier. One refers to a transaction between a certain Robert of Tynningham and John Dunning concerning property in St. Andrews: *Memorandum quod ego Robertus de Tynnyngham vendidi tenementum meum situatum in civitate Sancti Andree pro xl solidis magistro Johanni Dunnyng nisi oppignoratum fuerit citra nunc et sinod* [. . .] *Dunkeldensem, et reddiderem eidem magistro Johanni Dunnyng prenominatam summam pecuniarum in testimonium hujus rei posui librum meum in pignus. Scripta manu propria.*

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The other two refer directly to owners: *Iste liber pertinet episcopi Orkad[ensi]; Iste liber pertinet Abbati Sancte Sedes Animarum.* Andrew, Bishop of Orkney, 1476-1503, was also Vicar of Kirkbean in Galloway. It is therefore probably permissible to suppose that he either received the volume from the Abbot of Soulseat, or presented it to him. I am not sure which of the two inscriptions is of earlier date.

A long inscription by William Henderson, Librarian, records the gift of the MS. to the Library by David Bruce, a citizen of Edinburgh, in 1676.[1]

Writing and Illumination. Well written and well spaced, with rubrics, blue and red filigree initials, very fine decorative initials of the best late 13th century type in blue, lake, buff and gold, with animal forms, birds, fish, etc., woven into the ornament. Each book has either a historiated or a decorative initial.

1. Bk. I, f. 2 *v.* Professor in black biretta and pupil.
2. Bk. II, f. 64. Professor in blue cloak with cape and hood, two pupils.
3. Bk. III, f. 123 *v.* Ornamental initial.
4. Bk. IV, f. 298. Doctor in cloak and black cap, feeling patient's pulse.
5. Bk. V, f. 378. Doctor and pupil, beside the doctor a trident.

166. GALENI QUAEDAM. D. b. II. 11.

Latin, vellum, $12\frac{7}{8}'' \times 9\frac{1}{2}''$, ff. 274, double columns, 47 lines to a page. Cent. xiii (late), Anglo-Norman. *Binding*: Modern.

2 f. *anno non*

Collation. a^8, b^{12}—i^{12}, k^{10}, l^{12}—z^{12}, A^4=274.

Contents:

1. Liber Galieni de Morbo et Accidente . . . . . f. 1
   In initio hujus libri diffiniri morbum . . .
   Ends f. 15 *v*, semper alia sequuntur et quo non. Explicit VI et ultima particula libri G. de morbo et accidente. Deo gracias.
2. Tractatus primus libri G. de interioribus . . . . 15 *v*
   Medicorum non solum moderni . . .
   Ends f. 48, Qui quidem in suo loco dicemus. Explicit.

[1] See *Dict. Nat. Biog.*

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3. Galeni Mega Tegni translata per Constantinum . . . 48
Prol. Quamvis karissime fili Johannes—ratione cognosces.
Text. Quoniam intencio gloriosissimi G. . . .
Ends f. 75 *v*, fuste suaviter percuciatur. Explicit mega tegni.

4. Liber Galieni de Creticis Diebus . . . . . 75 *v*
Et egritudinem que non paulatim . . .
Ends f. 92, ad finem libri auxilio dei et ejus adjutorio. Completus est tractatus tercius libri galieni de diebus creticis.

5. Liber Galieni de Crisi 92
Ego non intendo in hoc meo libro determinare . . .
Ends f. 114 *v*, Expletus est tractatus tercius libri G. de crisi[s] cum quo finitur liber. Deo gracias.

6. Incipit tractatus primus libri Galieni [de Elementis] . . 115
Quoniam cum sit elementum minor . . .
Ends f. 125 *v*, illum humorem qui attrahere violenter. (With this treatise a second scribe begins.)

7. Liber Galieni de Complexionibus.
Summe quae sunt in sermone primo libri Galieni de complexionibus—assumpta ex membris hominis.
Incipit primus tractatus libri galieni de complexionibus . . 125 *v*
Quoniam insignes antiqui medicorum . . .
Ends f. 145, in medicinis ipsis. Explicit liber Galieni de Complexionibus. Deo gracias.

8. Incipit prima particula libri galieni de simplici medicina . 145
Non est mihi necesse hic ostendere . . .
Ends f. 190 *v*, per se si deus voluerit. Finitus est tractatus quintus libri galieni in medicinis singularibus.

9. Idem de Malicia Complexionis . . . . . 190 *v*
Malicia complexionis diverse quandoque . . .
Ends f. 192, Deinde post ipsum librum de ingenio sanitatis. Explicit liber Galieni de malicia Complexionis diverse.

10. Liber Galieni de Juramentis Membrorum . . . . . 192 *v*
Inquit G. quod corpora animalium sunt . . .
Ends f. 213, vocantes eas.

11. Liber Galieni de Ingenio Sanitatis. 213
Librum de ingenio sanitatis jamdiu neroni . . .
Ends f. 241 *v*, ydropicis et carnosis. Explicit liber G. de ingenio sanitatis.

12. Liber Galieni de Tactu Pulsus . . . . . 241 *v*
Prol. Cum in arte medicine studerem—translatus.
Lib. Narrabo tibi karissime tuture in hoc libro . . .
Ends f. 248, id quod in hoc libro diximus. Completus est tractatus Galieni de utilitate pulsus.

13. Liber Galieni de Motibus Difficilibus 248
Galenus inquit quoniam illi quorum proprium est . . .
Ends f. 252 *v*, Completus est tractatus Galeni de motibus difficilibus translatus a johannicio de greco in arabicum et a marco toletano de arabico in latinum.

14. Liber Galieni de Voce . . . . . 252 *v*
Dixit Galenus si nervis [sic] qui sunt inter costas . . .

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Ends f. 253 *v*, Explicit tractatus G. de voce et hanelitu.

15. Liber Galieni de Anathomia . . . . . 253 *v*
Medicorum anathomicos necesse est precognoscere . . .
Ends f. 266, et ita patet diversitas inter G. et arabicos.
Explicit Anathomia.
In vitium verti nimium fateor supra lite.
Si studium non est nimium per tempora vite.

16. Part of Book 1, 'De Interioribus' repeated (by first scribe again). Ends f. 271, morbos compositos.

17. 4 ff. containing Chap. iii, 'De Morbo et Accidente,' which should properly follow f. 4 at the beginning . . . 271

Provenance. There are no definite marks, and from its appearance the book may be either English or French. On f. 1 there is a modern shelf-mark, *No.* 22, and on the fly-leaf the number 693, and the price £2, 10s. in pencil.

Writing and Illumination. Extremely well written in fine black ink on fine vellum by two scribes. There are good decorative initials in blue, lake, and gold, and also blue and red filigree initials with saw pattern in the margins. Some rubrics are not filled in. The marginal notes are mostly of the 14th century.

167. MEDICA. D. b. V. 21.

Latin, vellum, $5\frac{7}{8}'' \times 4''$, ff. 55, irregular number of lines to a page. Cent. xiii, English. *Binding*: Oak boards, covered brown leather, one brass clasp with catch for chain.

2 f. *composita complexio*

Collation. a^8, b^7, c^8, d^{10}, e^8, f^8, g^6 (imperfect) = 55.

Contents:

1. Treatise showing graphically the division of the sciences, their relation to philosophy, the subdivisions of the science of medicine, etc. . . . . f. 1
Philosophia est amor et studium sapientie . . .

2. Liber de Ornatu Mulierum . . . . . 11 *v*
Ut ait Ypocras in libro quem de pronosticorum scientia edidit . . .
Ends f. 15 *v*, Nota quod per duo dies aut per tres istud durabit.

3. Incipit liber Flebotomie 16
Vene flebotomande ut majorum constat . . .
Ends f. 19 *v*, propria maxime cordis.

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4. Hic incipit modus cauterizandi . . . . . 19 *v*
Sciendum est quod antiqui in pluribus locis . . .
Ends f. 21, parcium veterancium.
5. Hic incipit tractatus de apostematibus 21
Apostema sit de ventositate . . .
Ends f. 23 *v*, multe jungunt mane . . . (incomplete) .
6. Liber compendii Magistri Salebeni 24
Begins imperfectly . . . vita apponantur est praefatis . . .
Ends f. 33 *v*, praecedentium informentur. Explicit liber compendii magistri salebeni.
7. Tractatus de Urina, etc. 34
Begins imperfectly . . . sue humanitatis beneficio . . .
Ends f. 45, discurendo membrorum.
8. Incipit tractatus membrorum particularium et primum de dolore capitis 45
Dolor igitur capitis et cetere . . .
Ends imperfectly f. 55 *v*, et camphora et rosas haec omnia pul . . .

Provenance. Probably an English MS., but with no indications of original ownership, and very imperfect. The names of several successive later owners are found. On a vellum fly-leaf is the following inscription, 1431 *Sum liber Robarti Glaspulli cui semper dejunctus ero. Quisquis oberrantem cernis fac deum.* On the last end paper in a 17th century hand the name *Ex libris Ja. Hutcheson*, and the price 37/6. Below the first inscription, in a very minute hand, *Samuel Mason, Yarmouth, Norfolk*, 1773, the same hand writing the description of the contents on the previous fly-leaf, and adding the price 7/6. On the first end paper is a dim inscription, *Bibliotheca Naiulasiana* [?]. Also, in pencil, '1212.'

Writing and Illumination. There are three or four different hands, all of the 13th century. The ornament consists of plain red capitals with occasional attempts at filigree work.

168. Laing 180.

Johannis de Gatisden Rosa Medicine.

Latin, vellum, $5\frac{3}{8}'' \times 3\frac{3}{4}''$, ff. 319, 36 lines to a page. Cent. xiv, English. *Binding*: Modern.

2 f. *nocha propria*

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Collation. a^8—N^8, O^1, P^8, Q^7 (wants 1), R^4, S^2, T^6, V^3=319.

Contents :

Galienus primo de ingenio sani[tatis]—et aulas . . . . . f. 1
Lib. ii, f. 48 *v*; Lib. iii, f. 187; Lib. iv, f. 254; Lib. v, f. 295 *v*.
Ends f. 297 *v*, per subtilitatem aquae dulcis ibi continetur, etc.
Explicit Rosa Medicine.
Tabula Rose Medicine [by another hand] 298
De appetitus casu—De vertigine vide in scotomia.
Explicit tabula Rose Medicine.
Cum instat tempus in quo melia solent confici—quoniam placet utra monacho [?] mane et 305
Recipes and Charms roughly jotted (15th and 16th centuries).

Provenance. An English MS., but without any indication of original ownership. The first leaf is much damaged. On f. 319 *v* there is an inscription, 6 *Decemb.* 1656 A.D. *Arthuro Taylour, Arthuro Taylour.* And below in a later hand, *Libri hujus Titulus est Rosa Medicinae. This and the Rosa Anglica were written by John de Gaddesden, who cured a son of Edward II of the smallpox. Edward III began his reign in* 1377. *Printing introduced into England* 1471. On the first paper fly-leaf the name *Richad Wright, Surgeon,* 1808, appears, and a pencil note by Laing.

Writing and Illumination. A well-written MS., with blue and red filigree initials and a few illuminated initials in blue, lake, and gold. Margins cropped and some leaves damaged.

169. Laing 187.

Medica Secundum Scholam Salernitanam.

Latin, paper, 11⅜″×8⅛″, ff. 143, 55-70 lines of prose, 24 lines of verse to a page. Cent. xv (1481), English, signed by Robert Sherborne, scribe. *Binding*: Modern, lettered ' Schola Salertina, etc., Per Rob. Sherbourn Anno 1481 MS.'

2 f. *et non ex parte*

Collation. a^2, b^{10}, c^7, d^8, e^8, f^5, g^6, h^8—q^8, r^5, s^{10}, t^8, v^2 =143.

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Contents :

Contenta Libri (in hand of scribe, Robert of Sherburn) . . f. 1 *v*
1. Expositio cum questionibus super textu Rasis in 9° Almansoris 3
Queritur utrum cibus obvians membris reducat . . .
Ends f. 37, plus semper hujus [?] calefacere et finit feliciter in die sancte margarete hora decima A.D. 1481 per manum magistri roberti sherburnie.
Tabula eorum quae sunt magis notanda super versibus Salernitanis . . . . . 37 *v*
Ends f. 39 *v*, et finit haec tabula per manum magistri R.
Recipes added in the 17th century by Francis Cox.
Tabula quorundam contentarum in praesenti libro cum ceteris notanda (*i.e.* first treatise) 41
Index giving beginning of each line of Expositio M. Arnoldi super Versibus Salernitanis . . . . . 45 *v*
Ends f. 46 *v*, et sic finit ergo R.
2. Expositio M. Arnoldi super Versibus Salernitanis . . . 47
Anglorum regi scripsit scola tota Salerni . . .
Ends f. 70 *v*, qui eternalius vivit et regnat. Expliciunt Versus Salernitani cum comento Arnoldi per magistrum Robertum Sherburnie A.D. 1481°.
3. Expositio libri urinarum secundum Gordonium . . . 71
Urina est colamentum sanguinis . . .
Ends f. 83 *v*, calor insolvens manum in vaporem. Finit feliciter per R[obertum] in vigilia beate marie A.D. 1481°.
Recipes in English by Francis Cox.
4. Egidius metrice de Pulsibus . . . . . 87 *v*
Prol. Cum autem cor et epar—est ergo titulus talis. Incipit liber Magistri Egidii de pulsibus metrice conpositus his habitis ad litteras accedamus. Incipit prohemium.
Ingenii vires modicis conatibus impar . . .
Ends f. 97 *v*, Jam sterilis cultum philareti vomeris horret. Expliciunt versus Magistri Egidii de pulsibus.
5. Idem super pronosticis Hippocratis . . . . . 97 *v*
Metrica non metricis quae scripta tenerem . . .
Ends f. 106 *v*, Sint magne frenesim de se carne potentes.
Recipes in English by Francis Cox.
6. Alie suppositiones et questiones 111
Si non fuisset viri praestantissimi auditores—licet pauperes coram edisset supposicio ergo. Prima supposicio.
In primo articulo mee supposicionis. . . .
Ends f. 139.
Recipes in English signed ' per me Franciscum Cox.'

Provenance. The whole volume is written by one hand, with the exception of the recipes. Many of the treatises are signed and dated by the scribe, Robert of Sherburn. The recipes are signed *Franciscus Cox.* All later marks are erased, except for a

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contemporary signature on f. 143, *Grocynn Schyrburn.* Laing seems to have acquired the volume in 1865.

Writing and Illumination. The hand is very minute and beautiful. There are a few ornamental initials, and a full-page illustration at the beginning.

Fol. 2 *v.* A commanding figure in red gown and cap, with staff and vial, entitled *Rasis Medicus*, bearing a scroll *egris salus revertitur*, beside him a small crouching figure of a sick man praying to be cured and bearing a scroll *Eripe me de morte.*

170. D. b. VI. 1.

JOANNIS FILII SERAPIONIS BREVIARIUM MEDICUM.

Latin, vellum, $7\frac{1}{4}'' \times 5\frac{3}{4}''$, ff. 187, double columns (3 at end), 40 lines to a page. Cent. xiii-xiv, probably French with Italian influence. *Binding*: Modern.

2 f. [*ru*]*ta ortolana sicca*

Collation. a^{10}, b^{10}, c^{9} (wants 1), d^{10}, e^{9} (wants 3), f^{10}, g^{9} (wants 1), h^{10}—m^{10}, n^{4}, o^{9} (wants 1), p^{10}—t^{10}, v^{7}=187.

Contents:

Tractatus primus breviarii filii Serapionis medici translatus a magistro Gerardo cremonense de arabico in latinum. Inquit igitur Johannes . . . . . f. 1

Incipiamus cum auxilio dei et bonitate inspiracionis ejus . . .

Lib. i, Egritudines iste a duabus . . .

Lib. ii, f. 21; Lib. iii, f. 43; Lib. iv, f. 59; Lib. v, f. 87; Lib. vi, f. 111; Lib. vii, f. 122.

Lib. vii ends f. 180 *v*, Completum est postremum aggregati ex libro medicine editione Johannis filii serapionis Deo Gracias. Et hunc librum transtulit Magister Girardus cremonensis in toleto de arabico in latinum.

(1st folio with initial cut out from Libri ii, iii, iv, vii).

Incipiunt expositiones nominum arabicorum 181

Alhasef . . . Zeditath.

Expliciunt sinonima Magistri Gerardi cremonensi super serapionem.

Provenance. The provenance is difficult to determine. It would seem, from the script, to be either an Italian book or written in France under Italian influence. There are no marks

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of ownership. The number 982 and the name *Serapio* are written in pencil in a modern hand on a fly-leaf. There are some medical notes on the paper fly-leaves at the end which look like Italian script of the 16th century.

Writing and Illumination. Very well written in black lustrous ink in a hand which suggests Italian influence. The illumination is more like French work. There are good decorative and pictorial initials, but four of these last have unfortunately been cut out. The margins are badly cropped.

1. Fol. 1. Good spiral decorative initial in blue, lake, green and buff.
2. Fol. 1. Initial to Bk. 1. Lake ground. Professor sits at desk teaching. He hands a book to one of his pupils.
3. Fol. 87. Good decorative initial.
4. Fol. 87 *v.* Blue ground. Doctor sits by bedside of patient, a medicine bottle in hand. Patient's body and face are spotted. A woman stands by the bedside.
5. Fol. 111. Good decorative initial.
6. Fol. 111 *v.* Pale lake ground. Doctor sits by patient's bedside holding his arm, possibly feeling his pulse.

171. Livre de Phisique et Cirurgie. D. b. II. 12.

French, vellum, $11\frac{3}{4}'' \times 10\frac{3}{8}''$, ff. 92, double columns, 44-54 lines to a page. Cent. xv, French. *Binding*: Modern, lettered 'Book of Astrologie and Physik MSS.'

2 f. *de morir*

Collation. a^{15} (wants 1), b^{15} (wants 16), c^{16}, d^{18}, e^{16}, f^{12} (wants 11 and 13) = 92.

Contents:

Begins imperfectly, . . . et selon le gardiment du signe qui sera en celle planette a celle heure . . . . . f. 1
Ends f. 88, et de toutes autres maladies. (Wants ff. 1, 32, 33.)
Table des Matières (alphabetical) 89
Cest la table de ce livre de phisique et circurgie selon les lettres de A.B.C. et primo A.
(Wants two folios, stops in the middle of R.)

Provenance. A French MS. with a characteristic hand. There are no marks of ownership, but the MS. was in Lord Alva's library.

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sēm. de liquu mūdi. Cap. ij.
¶ Tractatū. ij. de mūdis. q̄ ñ ingrediat.
¶ Tractatū. iij. de mūdis. q̄ abominant.
¶ Tractatū. v. de mūdis quo salue q̄ ipe
ū ingrue. ꝛ q̄d ḡuenat eos. ¶ Tractatū
.vi. de illis quibꝫ ꝑmissū ē diffiniri. ¶ Tra
ctatū. vij. de lubricitate mūdi. Cap. j.
de colūbis ꝛ uolucribus accedentibus ysaac.

Audite coles ꝛ ipsius nū
q̄ audite filii ysaac fa
cies ꝛ reliquo corpe. ſ
cripsit ſuperfluitatū
malaꝝ q̄ expellitur
ex pfundo corpe. Et
fortasse ē ex ipsius
naturis. q̄n ille mūdi deficiunt imbres pē
apilles. quibꝫ sūt oppressi nobles nec
essarie. ꝛ ne expellat abeo ſuperfluita
tes ad imbres ex tūsdem ꝓuocati. mūdā
ti. Et fortasse ē ex ipsis superfluitatibꝫ ipsi
ſ nihilominꝰ. q̄n aggrauāt ipsos ꝛ
ex pellūt eos naturā ad exitū in aut
ꝛ corrūpūt ipsius exitꝰ ꝛ. Et aliqñ
aut ex corruptis regimis. aut ex mala
aa ꝓlois. aut q̄n malus. aut ex ipe
pōte ānt. aut ex eo q̄ aēr tepi. ānt ex
dūsitate. Qꝛ si ingrediet ille q̄s duꝝ
accidūt leo q̄ apparet de corpe ysaac exire
tuc. tūc sūt mōbus malue ꝛ facilo
tes sanatis. Et si sūt ex multitudine
superfluitatū malaꝝ. tūc sūt magis
pue ꝛ difficiliores. ¶ Et ſmo leuis ꝛ
illis q̄ accidūt ysaac ꝛ ūm. ūm q̄n fa
cies ꝛ nobilior. ſuperfluitatū corpis q̄n est
de tecto. oꝛ ut denudent studiū ānū
ꝛ ficiatur el. ꝛ ipsi auide ipsum. q̄n ſ
accidit ysaac ex expliā nature aliq̄s ex
ingrediēs q̄ corrūpit colorē el. aut po
nit ſuperfluitatē el regulē. ꝛ mutat figu
rā el. tūc ñ oꝛ ut ānihilet illo. nisi

luminis q̄ abstrahit ille. Qꝛ ē. q̄ ſ sum
ꝛ digestus euacuādo natura. q̄n natum
fuerit illū pfice. ſ nō ē pōle nob ut ſ
deficiant corpus plus q̄ mūdificat ip
nāt pfice. ¶ Et si ille ingrediēs sūt ex
uictoria superfluitatū aggregatū. tūc ꝛ
apiens ū euacuādo eas ꝛplis. Si q̄
ē ḡgs mūdi. tūc ū exitū el. ꝛ si mū
bꝰ ē mūdi. tūc ū medicamīe solu
tuo. Et ḡgm medicatū q̄ assūpsit
nocumēti. ꝛ ſ regim ḡuenies. Et
ē pōle ut aggreas cum efficacie exitū
dūe ma ut agnoscas eum ex eo cuꝑ
ceptio ulus ex aēr ꝛ pōis. ꝛ nebꝰ regim
nibꝫ. Et ex eo q̄ relinquat ex colore lac
teli. ꝛ q̄ sūt illius sibꝫ. Et ānihilatō ſm
mūdificatōis ꝛ regimis ſm q̄ oꝛ est
necē ut redeam ad ānimēs ꝓpꝫ ꝛ u
naq̄q; ingrediēs. ſm q̄ nos ostēsuri
sum mūdi. ¶ Cumes uelloꝝ ꝛ pīmi. ꝛ al
bi celē ꝛ magnaꝝ lēginū. ꝛ iuuay. ꝛ cē
tigenū puꝝ q̄ fuit ysaac. ℔. ſpūe ma
ris ꝛ humane armeni. albꝝ aū. pce. i.
amigdalaꝝ amaraꝝ mūdatiꝝ. acetu
ce. p. ij. ānē ꝛ muscate. ꝛ unicēd ānī
fūerint ū uno. ¶ Al. luminū. ℔. fari
nā lupinoꝝ ꝛ mane bē. ꝛ ſpūe maris
ad ulbe. ꝛ humane nibi ostēsa. ēſe. lau
dē ū olo maraſano. ꝛ liq̄fiat ū aqua
calida ꝛ ānistuē. ¶ Adueniēgis mgr.
accidūa ysaac. ℔. farinā lupinoꝝ.
ꝛ farinā ordi. ꝛ farine fabaꝝ. ꝛ adic li
ū celesti. ōim aū ʒ. v. sal armoniac.
ꝛ ānoiac. aū ʒ. u. ℔. clobulē ij duo
ū aq̄ calida. ꝛ ū ea ficiat bē albe med.
ꝛ fiat mula. ꝛ ꝓm neutrans solui
um ex eis ū albūe ou. ꝛ lauat sup
faciē. ¶ Ad alliādis ysaac. Lauat
ū mellagine pse. ¶ Ad lentigines.
Lauat ū musillagine ḡnoꝝ cydoꝝ

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Writing and Illumination. The hand is of the characteristic French 15th century type, with plain blue and lake initials.

172. Livre des Receptes. D. b. II. 14.

French, vellum, 10½″×6½″, ff. 22. Cent. xv and xvi, French. *Binding*: Modern, lettered 'Livre des Receptes.'

2 f. *Receptes pour faire*

Collation. a^{10}, b^{4}, c^{8}=22.

Contents:

Recepte pour faire le Baulme.
Prenez une once de mastic . . .
Ends f. 21, Resepte pour les plez venene de madamoiselle Duchesne.

Provenance. Written by a variety of French hands of the late 15th and early 16th centuries. There are many scribbles on the fly-leaves, but no names of owners. Many of the leaves are much damaged and torn.

173. Aegidius de Pulsibus (Glossed). Constantini Afri Liber Viatici (Glossed). D. b. V. 22.

Latin, vellum, 9 9/16″×6½″, ff. 102, Pt. i 27 lines to a page, Pt. ii, double columns, 32 lines to a page. Cent. xiii, Italian. *Binding*: Modern, lettered 'Aegidius de Pulsibus, Constan. Afr. liber Viaticus, Codex.'

2 f. *morborum cretici*

Collation. a^{8}—m^{8}, n^{6}=102.

Contents:

Miscellaneous notes (14th century) . . . . Fly-leaf.
1. Incipiunt instituta egidii de pulsibus (interlinear gloss) . . f. 1
Ingenii vires modicis conatibus. impar . . .
Ends f. 8 *v*, Jam sterilis cultum phylareti vomeris orret.
Expliciunt instituta Egidii de Pulsibus.
2. Liber Viatici Constantini Afri (double columns, glossed) . 9
Incipit materie constantini de signis carnis et curis egritudinum.

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Quoniam quidem ut in rethoricis tullius—et in quo libro inveniat.
Incipiunt capitula primi libri viatici.
Lib. i, De alopita. Capillus ex fumo eroso et calero . . .
Ends f. 101, cum oleo ros[arum] multum valent. Explicit liber viatici Constantini.
Gloss ends f. 102 *v*.

Provenance. Of this there are no distinctive marks. The hand may be Italian. On the paper fly-leaf are bibliographical notes in the hand of E. Nigrini Luivera [?]. (Compare Nos. 108 and 134.) On the inner cover in pencil the number 676.

Writing and Illumination. Well written in Italian Gothic hand, with rubrics and plain red capitals. Some spaces have been left for illumination. Gloss by more than one hand, contemporary and later. The margins are a good deal cut.

174. Ricardi Anglici Signa, etc. D. b. VI. 2.

Latin, vellum, $7\frac{3}{4}'' \times 6''$, ff. 134, double columns, 40 lines to a page. Cent. xiv, Italian [?] *Binding*: Modern, lettered 'Signa Ricardi et opuscula Medica MSS. 14th century.'

2 f. *diem et tunc*

Collation. a^{10}, b^{8}, c^{12}, d^{8}, e^{8}, f^{10}, g^{10}, h^{7}, i^{8}, k^{8}, l^{10}, m^{9}, n^{8}, o^{8}, $p^{10}=134$.

Contents:

1. Signa Ricardi [Ricardus Anglicus de Signis Morborum] . . f. 1
   Finis medicine ita dumtaxat laudabilis existit . . .
   Ends f. 17, signum est mortale. Expliciunt Signa Ricardi.
2. Digestiva medicina—de digestivis sufficiant 17
3. Ut dicit G. in principio [. . .] medicina est scientia sanorum egrorum et neutrorum 19
   Ends f. 27 *v*, praedictas differencias sed magna ante minus.
4. [Summa Galteri] 31
   Sicut dicit G. in libro de interioribus . . .
   Ends f. 78 *v*, ex eodem regimine creatur spasmus hujusmodi. Expliciunt summa galteri.
   Finito libro sic laus et gloria Xpi.
   Capitula ejusdem 79
5. Incipit Micrologus [Summa Magistri Ricardi] . . . 82
   Prol. Si quid agam pariter solitum veniam dare cuncti—lux qui flamma rogi.

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Lib. Vetustati sicut moderne novitati ex ossa fuisset . . .
Ends f. 108 *v*, fortius addita ferugine. Explicit micrologus mag. R. de causis et signis et curis curabilium morborum et de repressivis.
Capitula Micrologi.

6. Humana scientia cum sit res fragilis 109
Ends f. 132, inter sic esto quod offeratur quartanario ungente anasarta.
7. Urinarum cum sic perfectam scientiam—per longum transitum inspissabit 133
8. Contra arteticam de calida—dieta sic tale utatur pane triciceo, etc. . . . . 133 *v*

Provenance. There is no clear indication of origin, but the hand suggests Italian provenance. According to Laing's list it was one of the MSS. from Lord Alva's library, but it does not appear in the Press Catalogue.[1]

Writing and Illumination. The hands are all pretty good, and the volume is enriched by many good red and blue or red and purple filigree initials.

175. MEDICA. D. b. VI. 3.

Latin, vellum and paper, $6\frac{5}{16}'' \times 4\frac{5}{8}''$, ff. 190, 20 lines to a page. Cent. xv, Italian. *Binding*: Modern.

2 f. *clarius et perfectius*

Collation. a^{12}—k^{12}, l^{10}—r^{10}=190.

Contents:

Duplicate page—copy of f. 181 . . . . . f. 1
Tabula 2
1. Incipit libellus de regimine sanitatis per magistrum Arnaldum de villa nova editus et per eundem Regi Aragonum directus. Cujusdam libelli capitula sunt xviii. Et primum capitulum est de aeris ellectione 13
Prima pars vel consideratio sanitatis conservande . . .
Ends f. 64, quantum poterit intromittatur. Deo gracias.
2. Alius tractatus utilis et brevior de regimine sanitatis licet sit apocrisus 64
In nomine Domini Amen. Domine cum sanitas sit multum nobilis . . .

[1] Edin. Univ. MS. Laing 755.

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Ends f. 75 *v*, aliquantulum calefiat et praedictis oleis jungatur.

3. Incipit libellus de conservanda sanitate aggregatus ex dictis sapientum medicine per magistrum barnabum de Riatinis de Regio 76
Prol. Magne nobilitatis et potentie viro domino Symoni de Corrigia—concedente.
Capitula.
Text, Quia sanitas conservatur in corpore sano . . .
Ends f. 120, honestum est et veritatem amantes. Explicit libellus de conservanda sanitate. Deo Gracias.

4. Consilium Magistri Barnabe ad arenulam 121
In casuisto duplex debet esse intentio . . .
Ends f. 139, me offero correpturum et cum reverentia. Gratia dei sit semper vobiscum. Amen. Finis Laus Deo Amen.

5. Consilium magistri thome ad arenulas sive lapidem . . 139
Omnis calculositatis sive generationis lapidis . . .
Ends f. 147 *v*, et dolentes in his partibus. Finis.

6. Consilium magistri N. ad idem . . . . . 147 *v*
Primo caveat a frigore—pro stomacho vestro.

7. Consilium magistri Thome quod venenum . . . . 148 *v*
Inquit Rabi moises omnes qui sumpserunt venenum—habeatis semper vobiscum. Finis.

8. Ad guttam et arenulam secundum Magistrum Jacobum . . 149 *v*
Regimen vestrum in comedendo—Zuccari quantum sufficit. Finis laus deo.

9. De artetica sive podagrica passione . . . . . 150 *v*
Intentio hujus praesentis tractatus est . . .
Ends f. 171 *v*, a podraga tuetur. Benedictus deus in donis suis, qui vivit et regnat in perenni seculo Amen.

10. De passionibus animi . . . . . 171 *v*
Hae sunt infirmitates animi—est mitigativa doloris.

11. Ad idem secundum magistrum Albertum bononiensem.
Circa sanationem emoroidarum . . . . . 173 *v*
Ends f. 182 *v*, facies non depilabitur barba. Finis. Laus deo.

12. Recipes and Charms against Plague.

13. Letter to ' Rev. in Christo Patri et Domino Domino A. ep[iscop]o ' . . . (name erased) from Bartolomeus Marcellus, dated ' Ex Exio xv Novembris 1480 E.V.R.D.' 186

14. Recipes 187

Provenance. An Italian MS., but with no indications of more definite provenance. An almost illegible inscription can be discerned on f. 1, which seems to read, *L. Gregorii Gyraldi Ferrarien. dono dedit Fr. Falloppidus* [?].

Writing and Illumination. There are three distinct hands. The first writes ff. 13-75 in round minuscule, with blue and red

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filigree initials. The second is responsible for ff. 76-120, which is Italian Gothic, blue and red initials. The third writes ff. 121-190 in italic hand, with plain red capitals, space being left for ornamental initial at the beginning.

176. BALNEUM. Laing 181.

Latin, vellum, 12¼″×8⅝″, ff. 8, 12 lines of script, and half-page illustration to each page. Cent. xv, Italian. *Binding*: Modern white vellum, gold tooling, lettered 'Balneum 1413 MS.'

2 f. *est aqua quam*

Contents:

Balneolum . . . . . f. 1
Inter aquas pelagi prope litus sub pede rupis.
Balneum foris cripte . . . . . 1 *v*
Limpha foris cripte juxta maris edita virtus.
Balneum de prato 2
Est aqua quam populus de prato balnea dicunt.
Balneum arcus . . . . . 2 *v*
Dulce satis lavacrum quod nomen sumit ab arcu.
Anastasie 3
Ascribunt homines tibi anastasia lavacrum.
Cantarellus . . . . . 3 *v*
Inter aquas pelagi aqua fervens manat et ipsa.
Balneum petre 4
Cui petra dat nomen mirum reor esse lavacrum.
Calatura . . . . . 4 *v*
Pulmoni prebet solitam calatura quietem.
Balneum ferri 5
Ante domum vatis lacus est ut domus averni.
Salviana . . . . . 5 *v*
Salvia diva parens invenit forte lavacrum.
Subveni hominibus 6
Ex re nomen habet lavacrum quod subvenit egris.
Palumbara . . . . . 6 *v*
Cripta palumbare fiunt vel grata palumbis.
Tripergule 7
Est locus astrare quo portam Christe averni.
Raynerium . . . . . 7 *v*
Balnea raynerii que corpora putrida radunt.
Tritoli 8
Est locus antiqua testudine ductus in alvum.
Pugillus . . . . . 8 *v*
Cum maris unda vacat tanti vacat unda pugillus.

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Provenance. The script is Italian. The arms of Humphrey Walrond, Deputy-Governor of Barbadoes, created Marquess de Vallado by Philip IV, 1653, are stamped upon the margin of f. 1, but they may belong to a descendant, as the stamp has a very modern look. On the verso of f. 8 there is a memorandum in Italian of various purchases. The number '173' is on a label on the front board.

Writing and Illumination. The hand is good Italian Gothic with plain red capitals. There are illustrations occupying the lower half of each page, probably inserted at a late date. They are very roughly drawn and crudely coloured, and in some cases unfinished. The landscape where it exists is of Italian scenery, but always crude and unfinished.

177. D. b. II. 13.

GERALDUS SUPER LIBRUM NONUM ALMANSORIS.

Latin, paper and vellum, 11″×8⅛″, ff. 157, double columns, 36 lines to a page. Cent. xv, Flemish. Written for Archbishop Schevez. *Binding*: Original, rebacked, oak boards covered stamped leather, bearing familiar stamps of a Louvain binder, viz. Tudor Rose, Pelican, Eagle, Holy Face, etc., and a rebus composed of a bird, the letters *ve*, a bent bow and stars.[1] The title is inset on a vellum slip in a brass frame; two broken brass clasps remain.

2 f. *et solutione*

Collation. a^{13} (wants 3), b^{13} (wants 13), c^{14}—i^{14}, k^{16}, l^{17}=157.

Contents:

Incipiunt Rubrice Geraldi de solo super 9 almansoris . . . f. 1
Prol. begins imperfectly, . . . et solutione conteri—philosophie naturali quid titulus.
Incipit liber Almansoris 3
Nota quod vi [sex] sunt nomina quorum . . .

[1] See *Catalogue of Books by the First Printers*, A. W. Pollard, Oxford, 1910. No. 489, and illustration in the beginning.

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Ends f. 156, et sic est finis istius libri pateati per me Geraldum de brossos clericum, decima die mensis Julii Anno Domini 1391 et sic benedictus deus in secula seculorum. Amen. Explicit Giradi de Solo. Amen.

Provenance. Archbishop Schevez was evidently the first owner of the book. Under the colophon is his name *Schevez*, and further, *Liber Willelmi Sancti Andree Archiepiscopi, etc.* Both inscriptions are in his own hand, which is also found in several incunabula in the Library. The binding corresponds with that of other books of his, many of which he seems to have acquired in the Low Countries.

A 17th century hand has written underneath a memorandum referring to the colophon. *Memorandum That printing was inventit in anno* 1442 *swa that this buik was wrytin befoir printing about fyftie ane yiers.* In point of fact, however, the colophon refers to the composition of the work, not to the date of this MS. On the verso of the last leaf is a scrawl, *Channos Jehan* 1556, and on the first folio in a 17th century hand, *Jas. Wood.*

On f. 1 *v* Dr. M'Crie notes the fact that the book belonged to Archbishop Schevez, and adds some facts about him. Below Laing adds, *The above note is in the handwriting of Dr. M'Crie. The book was in the Library of Dr. John Jamieson and purchased at his Sale*[1] *by Dr. J. Lee.*

Dr. Jamieson died in 1838, and Dr. Lee in 1859. The latter became Principal of the University in 1840. The book must have been bought at his sale.[2]

Writing and Illumination. A fair hand with red and purple rubrics and capitals. The original foliation remains, and the volume is in good preservation, though it has lost two leaves.

178. CASSIODORI HISTORIA TRIPARTITA. D. b. II. 15.

Latin, vellum, 11″×7¼″, ff. 193, 31 lines to a page. Cent. xii, English. *Binding*: Modern, lettered 'Cassiodorus P. Hist. Eccles. Libri xii Ex Socrati, Soz. et Theodor. MS.'

2 f. *regalibus corum*

[1] See Sale Catalogue of Dr. John Jamieson, 3 May 1839. B.M. S.-C.S. 223 (1).
[2] See Sale Catalogue of Dr. Lee, 1861. B.M. S.-C. 679 (10).

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Collation. a^8—A^8, B^1 (incomplete) = 193.

Contents :

In hoc opere continentur historie ecclesiastice ex socrate sozomeno, et theodorico in unum collecte et nuper de Greco in latinum translate libri duodecim. Prefatio Cassiodori senatoris servi dei . . . . . f. 1

Utiliter nimis in capite libri prefatio ponitur—praedictum esse cognoscit. Cassiodori senatoris domino prestante conversi. Explicit prefatio. Incipiunt tituli ecclesiastice historie cum opere suo ab epiphanio scolastico domino prestante translate.

Incipit liber primus. Oratio allocutoria sozomeni in theodosium imperatorem.

Aiunt antiquis principibus . . .

Ends f. 193 *v*, monens ut omnes pecunias (incomplete).

Provenance. Probably an English MS. There are no specific indications apart from the script.

Writing and Illumination. A very good 12th century hand, the initials all unfortunately unfinished. The only ornaments are the rubrics and some faint sketches of animals, etc., in the margins made with the stylus.

179. Eusebii Historia Per Rufinum. D. b. II. 16.

Latin, vellum, $10\frac{1}{8}'' \times 6\frac{7}{8}''$, ff. 111, double columns, 32 lines to a page. Cent. xii, English. *Binding* : Modern, lettered ' Historia Ecclesiastica MSS.'

2 f. *doctrina Christi*

Collation. a^8—d^8, e^7, f^8—o^8 = 111.

Contents :

Incipit prefatio Rufini presbyteri ad chromatium.

Peritorum dicunt esse—usque ad obitum theodori augusti . . f. 1

Hoc continet ecclesiastice hystorie liber primus . . . . 1 *v*

Incipit ecclesiastice historie liber primus . . . . . 1 *v*

Successiones sanctorum apostolorum . . .

Lib. ii, f. 13 *v* ; Lib. iii, f. 25 ; Lib. iv, f. 39 ; Lib. v, f. 53 ; Lib. vi, f. 70 ; Lib. vii, f. 87 *v* ; Lib. viii, f. 100 ; Lib. ix, f. 111.

Ends incompletely at Chap. 2, Lib. ix, et pertinet quicquid ad obturbandam. (Wants two books.)

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Provenance. There are no definite marks, but the hand is almost certainly English. The book seems to have come into the Library with other MSS. from Lord Alva's library.

Writing and Illumination. A very good 12th century script. The initials, where they are inserted (*i.e.* only in a few places in Books I and II), are either plain red or red and green. The rubrics have in some cases run a little, the margins are badly cropped, and at the beginning the leaves are worm-eaten and stained. It is unfortunate that so much is missing at the end.

180. Laing 189.

GUALTERI PHILIPPI DE CASTELLIONE ALEXANDREIDOS.

Latin, vellum, $8\frac{11}{16}'' \times 5\frac{7}{8}''$, ff. 48, *c.* 28 lines to a page. Cent. xiii, English [?]. *Binding*: Modern, lettered 'Gualteri Alexandreis Msc. membr.'

2 f. *quam large*

Collation. a^6, b^8—d^8 (+4, +5), e^7 (+1), f^6, g^5 (+1)=48. A good deal is missing between f and g, and also at the end.

Contents :

Galteri de Insula ad Gullielmum archimandritum remensem Alexandreydos de gestis regis alexandri. Sed est incompletus . f. 1
[Epistola Auctoris.]
Moris est usitati—per capitula distinguamus 1
[Argumentum]. Primus Aristotelis imbutum—et sompnia visa retractat.
Lib. i, Gesta ducis Macedum totum digesta per orbem . . . . 1 *v*
Lib. ii, f. 11 *v*; Lib. iii, f. 20 *v*; Lib. iv, f. 29 *v*; Lib. v, f. 41 *v* (wants a whole gathering at the end); Lib. vi, f. 44.
Ends f. 48 *v*, me dignum sociis de tot castrensibus ante (wants part of Book VI and four other Books).[1]
(Interlinear gloss and marginal commentary throughout.)

Provenance. There are no clear indications of origin, but it may be an English MS. From the foliation it must originally

[1] See W. H. L. Ward, *Catalogue of Romances*, vol. i, p. 94 *et seq.*

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have been part of a much larger volume. There are many entries denoting later (19th century) ownership, from which we discover that, prior to its acquisition by W. H. Black in 1851, it was in Germany.

On a paper slip pasted on the inner board is the following description: *Gualteri ab Insulis Alexandreidos Libri (deest finis) Cod. Membran. Saeculi xiv. Cod. membranaceus versus* 1380 *scriptus. Prodivit e libris Mathiae Directoris Gymnasii Moenofr.* [Frankfurt on Main] *numero* 1910. *Ruf Loder* [?]. A correction of the date on this slip is made by W. H. Black, who suggests 13th century.

On the fly-leaf opposite is Black's signature, *Guil. Henrici Nigri, Codex, Londini, 7 Feb.* 1851, followed by a pencil note, *Olim Klaussii*, referring possibly to the previous owner. The table of contents and bibliographical notes which follow are inserted by W. H. Black, as are also some pencil entries, from which it is just possible to pick out the date 1255 and a price 10s.

Laing notes that he got the MS. from Black's Sale in July 1873. The Catalogue of Sale [1] mentions the purchaser, 'Saunders,' and the price 14s.

The printed slip pasted on the inner board is not taken from Black's Catalogue.

Writing and Illumination. A fair hand, with plain red book initials and smaller capitals touched with red. The gloss is contemporary.

181. Laing 51.

CATO DISTICHA; DAMASUS DE MUNDO SPERNENDO; JOHN OF BRIDLINGTON; CHRONIQUE D'ANGLETERRE.

Latin and French, vellum, $6\frac{3}{4}'' \times 4\frac{1}{2}''$, ff. 201, irregular number of lines to a page. Cent. xiv, English. *Binding*: Modern blue morocco, gold tooling (cf. No. 107).

2 f. *Cumque mines aliquem*

[1] Sale Catalogue of W. H. Black, London, July 1873, p. 43, No. 794. B.M. S.-C.S. 691 (1).

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Collation. a^8—d^8, e^{10}, f^4, g^{12}, h^{12}, i^{11}, k^{12}—t^{12}=201.

Contents :

1. Catonis Disticha (without gloss) . . . . . f 1
Cum animadverterem quam plurimis graviter in via morum errare—libenter ferto amorem.
Bk. I, Si deus est animus nobis ut carmina dicunt . . . . . 1 *v*
Bk. II, Telluris si forte velis cognoscere cultus 3
Bk. III, Hoc quicunque velis 5
Bk. IV, Securam quicunque cupis 6
Ends f. 8, conjungere binos.
Explicit hic cato dans castigamina nato.
Versibus ecce bonis cecinit documenta catonis.
2. Damasi pape Versus de Mundo Spernendo . . . . . 8 *v*
Doctrine ruinum [?] pueris volo fundere vinum . . .
Ends f. 12, Ignotis mensa praesumpto rixaque densa. Explicit liber faceti.
Incipit liber parvi doctrinalis 12
A phebo phebe lumen capit a sapiente . . .
Ends f. 24 *v*, omnia queque nichil. Explicit liber parvi doctrinalis.
Incipit liber cartule . . . . . 24 *v*
Cartula nostra tibi portat dilecte salutes . . .
Ends f. 32 *v*, qui regnat trinus et unus. Expliciunt monitus beati Damasii Pape de prosperitatibus hujus mundi spernendis. Dexteram scribent benedicat lingua legentis et inscripsi carmen sit benedictus. Amen.
3. Prophecy of John of Bridlington 33
Febribus infectus requies fuerat mihi lectus . . .
Ends f. 46, ad mortem tendo morti mea carmina pendo. Expliciunt versus vaticinales canonici de Bridlington. Nunc finem fixi da mihi quod merui (added by a later hand).
4. French Brute Chronicle, or Chronique d'Angleterre . . 47
Prol. Si peot homme savoir coment, Quant et de quelle gent, Grantz geantz vindrent, Qe Angleterre priment tiendrent . . .
Ends f. 52 *v*, Rien grevera de savoir les escilles et les escriptures, des ancienes aventures.
Text. En la noble cite de grand Troie, il lui avoit un forte chivaler puissant et de grant poer 53
Ends incompletely f. 201 *v*, des Engleis et occirent grant qils [. . .] et devant eux et presterent totes [. . .] estes et bien d'un chose et d'autre [. . .] et tronerent.
(Cf. B.M. Harl. 200; MS. Douce 128; MS. 723 Trin. Coll. Camb. This MS., like the foregoing, ends *c.* 1332, but is longer than any of them by about 96 lines. There are considerable variations in spelling, etc.)

Provenance. An English MS., the earliest mark of ownership being the signature on f. 1, *C* or *G. E. Alva* (cf. No. 107). This,

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with the heraldic book-plate of Charles Areskine of Alva, Esq., Lord Justice Clerk (1680-1763), bearing the motto *Je Pense Plus* and a shelf-mark *g.* 2. 46, show that it belonged to the Alva family. It appears in the Press Catalogue of Lord Alva's library,[1] and must have been bought by Laing when this collection was dispersed.

Writing and Illumination. The hand is typical of the late 14th century, fairly good, possibly written by two scribes. The ornament consists of red and blue filigree initials with simple border on ff. 1, 47, and 53. In the verse part of the Chronicle the ends of the lines are marked in red, and proper names throughout are frequently underlined in red. The MS. is much soiled and stained at the beginning and end, the vellum is rough, and the margins badly cropped in parts.

182. Laing 351.

PETRI DE VINEIS FLORES DICTAMINIS, ETC.

French and Latin, vellum, $10\frac{3}{8}'' \times 7\frac{1}{4}''$, ff. 26, 43 and 53 lines to a page. Cent. xiv, English. *Binding*: Full morocco (W. H. Smith, 1915), lettered 'Petri de Vineis Flores Dictaminis, etc.'

2 f. *Shars*

Collation. a^8, b^8, c^6 (6 and 7 cut out), $d^4 = 26$.

Contents:

1. Flores Dictaminis Petri de Vineis et primo de querimonia Frederici Rubrica . . . . . f. 1
   Collegerunt pontifices . . .
   Ends f. 21 *v*, diligenter solus cum jocunditate.
2. Collections of Proverbs or Sayings (by a 15th century hand) . 22
   Mutare consilium quis non potest in alterius detrimentum, etc.
3. Fragment (4 leaves) of a Year Book with the names of Judges Horneby, Scrop, Hill, Bacon, and Shart 23
   Beginning illegible.
   Ends f. 26 *v*, par consequence ceux qui . . . (incomplete).

Provenance. An English MS., originally bound along with No. 180. There are no marks of early ownership. It was bought

[1] Edin. Univ. MS. Laing 755.

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by Laing in 1871 at the sale of Arthur Taylor's library,[1] whose signature, *Arth^r Taylor* 1818, is found on f. 23 (originally f. 1 of the composite volume).

Writing. Written by two legal hands of the 14th century, without ornament, space for initials being left unfilled.

183. Royal Letter Book. Laing 351 *a*.

Latin and French, vellum, 10½″×7″, ff. 128. Cent. xv, English. *Binding*:

2 f. *tantummodo*

Collation. a^{6}, b^{12}, c^{8} (+2), d^{8}, e^{8}, f^{6}, g^{6}, h^{8}—m^{8}, n^{7} (wants 6), o^{5}, p^{4}, q^{6}, r^{10}, s^{2}=128.

Contents:

This is a collection of precedents for letters extracted from a portion of the correspondence of the Kings of England. It consists of copies both of letters arising under the Privy Seal and the Signet, and of letters received by the king from abroad, which the compiler thought useful as models of style. Most of the letters are consequently undated. The letters under the Privy Seal belong to the latter years of Richard II, for the most part when Edmund Stafford was Keeper, and the collection contains a certain number of Stafford's own letters relating to his transference to the bishopric of Exeter. The Signet letters, which are undated, seem to belong for the most part to an earlier date, apparently about the tenth year of Richard II. There are, however, both earlier and later letters, the extreme dates of those which are dated being 26th July 1340 and 24th January 1410.

Provenance and Notes. The letters are in various hands, presumably those of the copying clerks of the Privy Seal and the Signet, and a few of them have the subscription of John Prophete, but this may be copied. Other subscriptions occur, notably that of Michael Sergeaux, Dean of Arches (f. 99). Prophete, however, seems a likely owner of the book, since he was a king's clerk for

[1] See *Catalogue of a Portion of the Library of the late Arthur Taylor, Esq., F.S.A.* Sotheby, 20 to 25 Nov. 1871. No. 427.

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the greater part of the reign of Richard II, being successively Clerk of the Privy Seal, Secretary, and Keeper of the Privy Seal, and dying as Dean of York in 1416.

There is an inscription on the last leaf, of a date not much later than the MS. itself, which refers to an early owner, Thomas Nicolls, probably a notary. It reads *Sum liber Thome Nicolls.*

Laing bought this MS. from the sale of Arthur Taylor, F.S.A., in 1871, when it was bound with No. 178 (see description of that MS.).

This is a collection of great importance, but it is difficult to give a more detailed description of its contents without calendaring it fully. It is hoped, however, that the Royal Historical Society will shortly publish it in the Camden Series, so that further detail is unnecessary here.

184. CHRONICLE OF ENGLAND. Laing 217.

English, paper, $11\frac{3}{8}'' \times 8\frac{1}{4}''$, ff. 25, double columns, *c.* 36 lines to a page. Cent. xv, English. *Binding*: Modern.

2 f. *the londe*

Collation. a^8, b^{14}, c^3=25.

Contents:

How this lande was fyrst called Albyon . . . . . f. 1

In the noble lande of Surrey there was a noble kyng called Dyoclesian . . .

Ends f. 25 *v*, Off King Harry the Syxte [. . .] and in the vite of his regne was the goode erle of Salysbury slayne atte the sege of Orliaunce with a gonne that was oones of the worthiest knyghtes of the world and was beryed at Burssham.

Provenance. There are no marks of original ownership. There is Laing's signature, *D. Laing Feb.* 1873, and *London Sale No.* 83, *Feb.* 1873, in Laing's hand on the fly-leaf and inner board. The number 83 is also on a label on the front board.

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185. CHRONICLE OF ENGLAND. Laing 196.

English, vellum and paper, 13″×8″, ff. 125, *c.* 41 lines to a page. Cent. xv, English. *Binding*: Modern (Orrock, Edinburgh), lettered 'The Cronyculis of England MS.'

2 f. *whene ye feende . . .*

Collation. a^{13}—i^{13}, k^{8}=125.

Contents:

Here begynneth a bok which is called Brute, the cronyculis of England . . . . . f. 1

This book declareþ and telliþ of þe kyngis and princepal lordis . . . þe which conteneþ ccxxxviii chapitors without þe prothogoll or prolog.

The prolog of þis book declarith how þis land was callid Albyoun —kylled hem.

Sumtyme in þe noble lond of Surry . . .

Ends f. 125 [1419], and rested hym in þe castell till þe cyte wer sette in good rule and governaunce. Deo gracias.

Provenance. This is an English MS. There is a note on f. 1 in the same 17th century hand which annotates Nos. 107 and 181, which are from the Alva library, and the MS. occurs in Lord Alva's Press Catalogue.[1] The entry is as follows: *Cronicon Angliae a Willelmo Rows Warwicensi Warwic*, and may refer to the *Historia regum Anglie* of John Rows of Warwick. That, however, is a Latin chronicle, and I think a different work. This seems to be the *Brute Chronicle* extended to about 1480.

There are a number of names on f. 125 *v*, which may belong to early owners, *Elizabet Moncke, Edward Lynley, George Barton.* On f. 36, *Thomas Jacksone*; f. 83 *v*, *Robert Banks, Edward Linley*; f. 90 *v*, *Liber Henrici Wylamson*; f. 104, *Memorandum that I Wyllam Curtes hathe resaived . . .*

Laing's signature is found on f. 1.

Writing. A fair, characteristic English hand with plain red capitals. The first folio is soiled, six leaves are missing, and the edges much mended.

[1] Edin. Univ. MS. Laing 755.

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186. FORDUNI SCOTICHRONICON. D. b. II. 18.

Latin, vellum, 16¼″ × 10″, ff. 346, double columns, 47 lines to a page. Cent. xvi (1510), Scottish. *Binding*: Original, oak boards, covered stamped leather, the stamp of a fleurs de lys surmounted by a crown being repeated, 5 brass bosses on each board, brass corners and clasps, the clasps and bosses modern, rebacked. 2 f. *sicut scribit*

Collation. a^{10}—L^{10}, M^{6}=346.

Contents:

Incipit liber Scoticronicon, etc.

Debitor sum frater non necessitate sed caritate compulsus—inceptum per se deducere ad perfectum. Explicit Prologus Scoticronicon, etc. . . . . f. 1

Incipiunt tituli capitulorum libri primi . . . . . 1 *v*

After Cap. 37 Rubric—Pro sacre memorie johannem de fordun compilatus. Incipit liber scoticronicon usque sextum codicem, laus sua convaluit, huic ad finem operis alter onus subiit, etc.; followed by an acrostic on Fordun's name.

*I*ncipiens *o*pus *h*oc *a*donai *n*omine *n*ostri
*E*xcerptum *s*criptis *d*irigat *e*manuel
*F*auces *o*rnate *r*uctent *d*um *v*erbula *n*actant, etc

Expliciunt tituli capitulorum libri primi.

Prefatiuncula operis 2

Sicut scribit evodius ticinensis episcopus—et quotquot tedio affecti lectura ejus leticie condonentur.

Cap. 1. De mundo sensibili, etc.

Ex variis quippe veterum . . .

Lib. ii, f. 12 *v*; Lib. iii, f. 33; Lib. iv, f. 55; Lib. v, f. 76; Lib. vi, f. 97. At the end of Cap. 23 (f. 105) is the colophon—

Actenus actorem de fordon sume johanem
Hinc opus auctoris et scriptoris superextat
Alternative scriptor nonnulla priori.
Inmiscit parti protractu marginis apte
Intitulata tamen quos Christus protegat Amen.

Lib. vii, f. 116; Lib. viii, f. 138; Lib. ix, f. 167; Lib. x, f. 189; Lib. xi, f. 206 (Cap. 32 and 33 missing); Lib. xii, f. 231; Lib. xiii, f. 246; Lib. xiv, f. 265; Lib. xv, f. 288 *v*; Lib. xvi, f. 305 *v*.

Ends f. 320 *v*, de se ad posteros transmittamus.

Colophon—Hic opus hoc finit et scribere definit auctor
Quod scoticronicon jure vocare solet
Continet iste liber actus gestus venerandos
Regum pontificum sic procerum populi

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Quinque libros fordoun undenos auctor arabat
Sic tibi clarescit sunt sedecim numero
Ergo pro precibus petimus te lector eorum
Ut sint regnicole scriptor uterque poli.
Non Scotus est Christe cui liber non placet iste.
Tabula alphabetica. Abbas—Zelotopia 321
Colophon—Qui ad honorem dei et profectum legencium hunc librum compegi—cui sit honor et gloria in sec. sempiterna. Amen.
Precor lectori christum roget ore fideli.
Ut det auctori post mortem gaudia celi . . .
Ends, Dentur auctori post mortem gaudia celi. Explicit liber Scoticronicon. Deo gracias.
Scotica sit guerra pedites mons mossica terra.
Hostes pro certo sic rege docente roberto.
Epistola Sancti Bernardi . . . . . 332 *v*
Gracioso et felici militi—perducat sua dampnabilis senectus.
Brevis recapitulatio . . . . . 333 *v*
Quoniam hujus sequentis scoticronicon voluminis prolixitas . . .
Ends f. 336, Quem deus exaltet regnum regat atque gubernet.
Genealogia Regis Jacobi Secundi . . . . . 336 *v*
De Romanis Pontificis et Imperatoribus; Provinciale Episcopatuum . . . . . 337 *v*
Tabula monasteriorum Scocie; Vicecomitatus Scocie . . . 341 *v*
De Novem Nobilibus [English verses on the Nine Worthies][1] . 343
Hectour of troy throu hard feichtyngis . . .
A note on the Origin of the Stewarts 343
Notandum quod barbarius ponit le Stewartis venisse de Wallia et originem habuisse de fleance, etc. . . .
Genealogical Tree (pictorial) from Malcolm Canmore and Margaret to James II 345
Pedigree of the Kings of France from S. Louis to Henry V, ending Et sic finitur liber xv^to^ die mensis Maii hora octava post meridiem. Anno Domini 1512. Robertus Scot, etc. . . . 346
[For a comparison of Contents cf. B. M. Royal 13. E. 10, *Black Book of Paisley*, and MS. 171, Corpus Christi, Cambridge. This MS. is the first described in Skene's Edition of Fordun, *Historians of Scotland*, 1871, p. xv, and was the basis for Goodall's Edition, Edin. 1759.]

Provenance. The name of the scribe and date of writing are given in a colophon at the end of the genealogies on f. 346. *Et finitur liber xv^to^ die mensis maii, hora octava post meridiem A.D. m^o^v^c^x^o^, etc. Rob[er]t[us] Scot.* Unfortunately an inscription giving the name of the original owner has been cut out of

[1] See Laing, *Select Remains of Ancient Popular Poetry of Scotland*, 1822, p. 186.

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the lower margin of f. 1. An erased inscription on f. 346 by the hand responsible for the foliation is also not decipherable. The name *David* occurs on f. 131. The record of its gift to the Library by William Colville, Primare, 1670, is inserted by William Henderson, Librarian, on a fly-leaf at the beginning.

Hic liber Manuscriptus in Pergaminis (empt. ex libris magistri Jo. Sibbald Perthensis 106lib. 13sh. 4d) cui Titulus Scotichronicon continens Acta et Gesta Regum et Procerum Populi Scoticani nec non Pontificum et rerum Ecclesiasticarum Britanniam quod attinet rationem Libris sedecim comprehensum, quorum quinque priorum auctor erat Jo. Fordenus, reliquorum autem undecim auctor erat McCulloch. Donatus est Academiae Edinburgenae a Domino Guilielmo Colvillo ejusdem Academiae Primario A.D. 1670.

The reference to *McCulloch* here as 'auctor' of the last part of the history is difficult to explain, unless there has been some confusion with Magnus McCulloch, the copyist of two MSS. of Fordun and of MS. 205 in this Catalogue. (See MS. 205.)

Writing and Ornament. A very neat uniform hand showing strong French influence, with headings in a Gothic hand and very black ink; ornamental capitals touched with red, and smaller initials, either plain blue and red, or blue and red filigree. There are some rough pen drawings of heads in the pedigrees at the end.

187. L'ARBRE DES BATAILLES. Laing 192.

French, paper, $10\frac{13}{16}'' \times 8\frac{1}{16}''$, ff. 224, 27 lines to a page. Cent. xv, French. *Binding*: Modern.

2 f. *Si cest chouse*

Collation. a^6, b^{12}, c^{11} (11 cut out), d^{12}—f^{12}, g^{10}, h^{10}, i^{12}—l^{12}, m^{10}, n^{12}—t^{12}, v^9=224.

Contents:

Cy commence le livre de larbre des batailles et premierement les rebriches . . . . . f. 1

En cestuy livre aura quatre parties . . .

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Prol. A la sainte couronne de France—et si aura nom cestuy livre larbre des batailles 13
Text. La maniere de faire l'arbre des batailles.
Mais puis que jay ce fait il me convient . . .
Ends f. 224, et produise a la sienne sainte gloire de paradis. Amen.
Cy finist larbre des batailles.

Provenance. There are no marks of local provenance. The initials *D.L.* are partly erased on the inner cover, and there are two numbers, 276 MSS. and 142.

Writing. A French hand, with rubrics and plain red capitals, two rough filigree initials.

188. D. b. II. 17.

GUIDONIS DE COLONNA HISTORIA TROJANA.

Latin, paper, 11″×8¼″, ff. 123, 35 lines to a page. Cent. XV, Italian. Unbound (in case).

2 f. *sui natus*

Collation. a^{16}—g^{16}, h^{11} (wants 1 and incomplete at end) =123.

Contents :

Guidonis de Colonna Historia destructionis Troiae . . . f. 1
Prol. Ut si cotidie vetera recentibus obruant—seriem accedamus.
Text. In regno Thesalie . . .
Ends f. 123 *v*, verumtamen dares et ditis qui tempora ipsius trojani belli . . . (incomplete).

Provenance. Written in an Italian hand, but without signs of local provenance or any marks of ownership. The number 531 on a printed slip is on f. 1.

Writing and Illumination. A small, neat hand, with rather rough red capitals, one larger and more elaborate at the beginning. The volume is unbound, much soiled and worn at the edges, and incomplete.

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189. S. R. Table.

CHRONICON JOHANNIS DE UTINO (in roll form).

Latin, vellum, 18½ ft. × 18½″, on 8 skins. Cent. xiv, Italian, written at Utino, 1358. In cardboard case.

Contents :

Hic incipit prologus in compilationem ystoriarum totius biblie tam veteris quam novi testamenti editum a fratre Johanne de Utino ordinis minorum.

Reverendissimo in xpo patri et domino domino Beltrando [Bertrando], dei gratia sancte sedis aquilegiensis patriarche dignissimo, frater Johannes de Utino vel de Morteglano ordinis fratrum minorum Salutem—et hanc cartam propria manu, Anno domini 1358 in civitate utini aquilegiensis diocesani [. . .] avique scripsi.

Text. Adam primus homo a deo in agro damasceno de terra . . . formatus. . . .

The regular genealogy ends with the Popes Peter and Linus and the Emperor Titus III. Then follows a simple list of Popes and Emperors ending 1346.

Provenance. The prologue gives the original provenance of the MS. with its date. It was written at Utino in the province of Aquileja in 1358. There are no marks of ownership. A 17th century hand writes a title on the outside at the end. *Genealogiae Arbor ab Adam usque ad Christum et omnium imperatorum Romanorum usque ad Titum III.* There is also a label on the case with the following information: *MS. Johannis de Utino Ordinis Minorum Chronicon Mundi Manuscript Roll, measuring* 18½ *ft. long and* 18½ *inches in width D/D/.*

Writing and Illumination. A good round Italian hand, the ink faded and rubbed in parts and soiled at the end. There is much decoration and illustration.

The genealogy proper, down the centre, has at the top a branched tree of raised, burnished gold, outlined in red and green, and, extending from it down the centre at intervals, square medallions of raised, burnished gold and silver, containing the important names from Adam to Christ. Intermediately, branching off from the central stem, are circles of red, green, and brown.

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The illustrations proper include a circular Map of the World, with the sun, moon, and planets in their orbits (sun and stars gold, moon silver). The Ark, Egypt [?] and Canaan, both the last being buildings with battlements in red, green, and brown; the Tower of Babel, a similar building; the Altar of Sacrifice, the altar being silver, the table with the holy bread silver and gold; the Ark of the Covenant (gold); Bezaleel's seven-branched Candlestick (silver and gold); the Tables of Stone; the 'Mansiones' of the forty-two peoples of Israel; the Twelve Tribes and their Cities; Rome (a building with battlements); Jerusalem, a flat plan of a circular city with twelve gates all leading to the Temple in the centre (gold, silver, and colour).

The two initials at the beginning, *i.e.* of prologue and text, are raised, burnished silver. All the silver is tarnished.

190. SALLUST. D. b. VI. 5.

Paper, $9\frac{7}{16}'' \times 6\frac{5}{8}''$, ff. 129, 23 lines to a page. Cent. xv (1462), Italian. *Binding*: Modern.

Collation. a^{10}—m^{10}, n^{9}=129. 2 f. *fortuna simul*

Contents:

1. Gaii Crispi Salustii viri illustris prohemium in Catilinam incipit lege feliciter . . . . . f. 1
   Omnis homines qui sese student . . .
   Ends f. 42 *v*, atque gaudium agitabatur. Gaii Crispi Salustii Viri Illustris Catilinarius liber explicit.
2. Ejusdem Gaii Crispi Salustii in Jugurtam Regem Numidiarum prohemium 43
   Falso queritur humanum genus—ad incepturum redeo.
   Explicit prohemium. Incipit exordium ystorie.
   Bellum scripturus sum quod cum jugurtha . . .
   Ends f. 127 *v*, site sunt. Finis.
   Qui cupis ignotum jugurte noscere totum.
   Tarpeie rupis pulsus adima ruit.
   Licet necatum referant incarcere plures.
   Laus deo et cristifere Marie.
   Jana [?] die quinta Aprilis 1462.
   The same hand inserts on f. 1 the beginning of Salustii Vita:
   In principio istius libri sciendum est quod Salustius nobilissimus civis romanus fuit, etc.

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Provenance. An Italian hand of date 1462 (*vide* colophon). There are no marks of ownership.

Writing and Illumination. Italian script with plain red capitals and two illuminated initials in blue and gold with filigree ornament, the rubrics and first words of sections being Roman capitals.

191. AENEAS SILVII EPISTOLE. Laing 369.

Latin, vellum, $11\frac{3}{8}'' \times 7\frac{3}{4}''$, ff. 115, 36 lines to a page. Cent. xv (end), Italian. *Binding*: Modern, repaired 1913.

2 f. *sui Regis*

Collation. a^9, b^2, c^{10}, d^8, e^8, f^2, g^8, h^2, i^3, k^2, l^6—v^6, x^1=115.

Contents:

1. Letters of Aeneas Silvius Piccolomini (1443, or earlier—1447). Wants i and part of ii, iv-xv (in part), xlviii-xlix (in part), lvii-lix, lxxxiv-c (in part). The last letter is No. cxxxiii . f. 1
   Begins imperfectly [. . .] floricia juret non cogitis instare . . .
   Ends f. 97 *v*, non magnopere recommendet. Vale de Verona xxi Octobris m°ccccºxxxxºviiº.
2. De Miseria Curialium 99
   Aeneas Silvius piccolomineus [. . .] D. domino Johanni . . .
   Stultos esse qui regibus serviunt . . .
   Ends f. 115 *v*, Ex Pruck pridie Kalendas Februarii.
   [This arrangement of letters does not exactly correspond with any of the printed editions, though all the letters in the MS. seem to be printed. There is much missing in the MS., as well as much that is illegible.]

Provenance. An Italian MS., on the evidence of script and illumination, but with no indications of early ownership. A modern hand writes on the fly-leaf, *The date of this book is* 1443 *as seen on* 1*st page.* The date in question, which, since rebinding, appears on f. 2, is the date when the particular letter was written, the script being of a considerably later date. There are two other pencil marks on the fly-leaf, the number 2801 and *A.G. price* 15*s*.

Writing and Illumination. A fine, uniform minuscule, written on fine vellum, with wide margins. The initials in Part 1 are

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of burnished gold on grounds of lake, blue or green with gold scroll work. All have suffered much from damp. The initial of Part II, on f. 99, is gold with a vine design prolonged in the margin, the colours being green, blue, and lake, but it also has been blurred by damp. The whole volume has suffered much damage and loss, many leaves being stained and worn to illegibility.

192. LA GUERRA PUNICA. Laing 191.

Italian, paper and vellum, $9\frac{3}{8}'' \times 6\frac{5}{8}''$, ff. 68, 30 lines to a page. Cent. xv (late), Italian. *Binding*: Modern.

2 f. *[Ro]mani se distesero*

Collation. a^{10}—c^{10}, d^{14}, e^{12}, f^{12}=68.

Contents:

[La Guerra Punica] . . . . . f. 1

Prol. E parra forse a molti che io vada dietro a cose troppo antiche—et primamente combatero per mare.

Text. La prima guerra punica, cio e la prima guerra laquale fu intra il populo Romano et Cartaginesi . . .

Ends f. 68 *v*, constretti faro in gran parte abandonar il paese. Finis. Amen.

[This is a compilation (author unknown) from Marcus Fabius Pictor (Roman chronicler) and Filino (Carthaginian), Polybius and Livy.]

Provenance. An Italian MS., but with no indication of locality. There is a 15th/16th century inscription on f. 1, *.S. abicta in domo domini S.E.M.* On the paper fly-leaf is the number 2805, and again at the end the price 15/.

Writing. A good uniform hand, with plain blue and red capitals.

193. JUSTINI HISTORIA. Laing 190.

Latin, paper, $11\frac{1}{8}'' \times 8\frac{1}{4}''$, ff. 82, 37 and 38 lines to a page. Cent. xv (late), Italian. *Binding*: Modern.

2 f. *ceterum virorum*

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Collation. a^{12}, b^{12}, c^{6}, d^{8}, e^{8}, f^{12}—h^{12}=82.

Contents :

Justini Epithoma in Trogum Pompeium Romane peregrinique Historie liber primus incipit . . . . . f. 1
Cum multi ex romanis eciam consularis dignitatis—industrie testimonium habituro.
Epithoma Justini in libros quatraginta [quattuor] Trogi Pompei.
Principio rerum gencium nacionumque . . .
Ends f. 81 *v*, in formam provincie redegit. Finis deo gracias.

Provenance. Italian, but with no local connections apparent. A slip at the beginning suggests an early date for the MS., *i.e.* 12th century. Laing has corrected this in pencil, *This MS. is not earlier than the middle of the 15th century. D. L.*

Writing. Italian minuscule. The initials have never been completed. The spaces have been filled in later with simple capitals. The first folio is much stained.

194. Laing 195.

Guidonis de Columna Historia Trojana.

Latin, paper and vellum, $11\frac{3}{4}'' \times 8''$, ff. 136, double columns, 36-44 lines to a page. Cent. xiv/xv, Dutch [?]. *Binding* : Oak boards covered plain red leather, lettered ' Guidonis Historia Trojana MS. saec. xv.'

2 f. *gubernacula*

Collation. a^{16}—h^{16}, i^{8}=136 (2 mistakes in original foliation).

Contents :

In nomine D. N. J. C. Incipit liber dictus Trojanus.
Licet cotidie vetera recentibus obruant—seriem accedatur . . f. 1
In regno Thesalie . . .
Ends f. 136, ad praesentis operis perfectionem eficaciter laboravi. Factum est autem presens opus anno dominice Incarnacionis 1287 ejusdem primo ind° feliciter. Laus tibi sit Christe quoniam liber explicit iste.
Incipit epistola Sancti Bernardi de Regimine Domus . . . 136
Gracioso et felici militi—Reverendo Domino Raymundo castri ambrosi bernardus, etc.—sic agendum est quoniam . . . (incomplete).

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Provenance. This is not clear. From its appearance it might be of Dutch origin. There are no marks of early ownership. Bibliographical notes have been inserted in the 17th century on a fly-leaf at the beginning, and in the margin of f. 1. Laing's signature is on f. 1, and a note by him, *T. Rodd*, 513, *Sale No.* 362, indicating that it was bought by him at Rodd's Sale.

Writing and Illumination. A fair hand, with good filigree initials in red, blue, and purple, also some penwork illustrations.

1. Fol. 1 *v.* *Eson crowning Peleus.* King Eson seated, crowned, crowns Peleus kneeling and hands him the sceptre; four attendant figures, one carrying the orb and sword.
2. Fol. 2 *v.* *Peleus sends Jason forth.* King Peleus seated, legs crossed, holding a sceptre, addresses Jason, who kneels before him; four attendant figures.
3. Fol. 3. *The building of the Argon.* Argus building the boat which is represented with mast and sail.
4. Fol. 3. *The Sailing of the Argonauts.* Four figures seen on board with spears and shields.
5. End paper. *Achilles and Hector.* Two mounted knights in full armour, with vizors down, facing each other.

195. VIRGIL. D. b. VI. 8.

Latin, vellum, 9″×5⅜″, ff. 282, 25 lines to a page. Cent. xv (*c.* 1460), French (written by Florius Infortunatus in Paris). *Binding*: Modern, brown calf, tooled, lettered 'Virgilius Donum M^re^ Jo. Colvill.'

2 f. *Nec spes*

Collation. a^{12}, b^{12}, c^{10}, d^{12}, e^{10}, f^{8}, g^{12}—s^{12}, t^{10}, v^{12}—z^{12}, B^{4} = 282.

Contents:

1. Bucolica . . . . . f. 1
   Titire tu patule . . .
   Ends f. 18, ite capelle.
2. Georgics 19
   Lib. i, Quid faciat letas segetes quo sidere terram. Lib. ii, f. 29 *v*; Lib. iii, f. 40 *v*; Lib. iv, f. 52.
   Ends f. 63 *v*, sub tegmine fagi. Finis Georgicorum.
3. Aeneid 65
   Lib. i. Arma virumque . . .

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Lib. ii, f. 81; Lib. iii, f. 97; Lib. iv, f. 111 *v*; Lib. v, f. 126; Lib. vi, f. 144; Lib. vii, f. 162 *v*; Lib. viii, f. 179; Lib. ix, f. 194; Lib. x, f. 211; Lib. xi, f. 229 *v*; Lib. xii, f. 248.
Ends f. 267, indignata sub umbras.

4. Vegio Maffei of Lodi's Continuation of the Aeneid ('Book XIII') 267 *v*
Turnus ut extremo devictus marte profudit . . .
Ends f. 280, Instruxi eterno clarus honore maro.
Maphei Vegii poete facundissimi additio preclara in eneide virgilii mantuani. Feliciter hic est.
Colophon. Florius infortunatus calamo parisius hunc librum exaravit. Deo gratias. Amen.

Provenance. The colophon (see above) fixes the provenance of this MS. so far as the scribe is concerned. *Florius Infortunatus* may possibly be the Jehan Fleury of Paris who wrote MS. Douce 356, Bodleian Library. I have not, however, been able to compare the two MSS.

The occurrence of the Royal Arms of Scotland in the border (f. 65) shows that the book must have been executed for a Scottish owner, or owners, to whom must belong the initials P. L., which occur frequently in the same border, united by a lover's knot. The arms[1] may probably be assigned to James III of Scotland (1460-88), but they present a notable variant in the crest.

The MS. was presented to the Library by John Colville in the year of his graduation 1654. (*Vide* inscription.)

Writing and Illumination. The hand is a very beautiful one, showing Italian influence. The ornament consists of small initials, for the most part of burnished gold on blue and lake backgrounds; six-line book initials on gold grounds, floriated in blue, lake, vermilion, and green, with partial or complete floral borders in which acanthus foliage, wild flowers, fruit, birds, and animals are combined with ivy-leaf branch work; one historiated initial (Aeneid, bk. vi), and three large miniatures at the beginning of each of the three poems.

Miniatures:

1. Fol. 1. *Bucolica.* Half-page miniature enclosed by lines of lake and gold and surrounded by an elaborate floral border, woven into which is a hunting scene. In the foreground of the picture Tityrus plays his pipe under a tree, while Meliboeus, leaning on his staff, his goats following him, converses with him.

[1] See Appendix II (10).

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THE GIFT OF
MRS. JOHN CRERAR

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MS. 195, No. 3

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Behind, across a blue river to *L.*, is Rome, a mediæval city with towers, and a river flowing through and round it. From its gates come forth Augustus in imperial robes, and his train. Virgil, dressed as a shepherd, kneels to him proffering a request. To the *R.* is a ruined city, and in the distance Mantua can be seen. In the floriated initial below are two heads, probably those of Tityrus and Meliboeus.

2. Fols. 18 *v* and 19. *Georgics.* Two three-quarter-page miniatures enclosed within gold lines and surrounded by floral borders.

(*a*) In the foreground a man is tending bees. There are three hives, and the bees are sucking honey from the flowers with which the grass is carpeted. In the centre of the picture Maecenas reclines, and is approached by a dryad. Further back, across a stream, a man and woman with dogs are tending cattle. On a hill in the distance is Pan with his pipes, and in the far distance a city or castle in a lake.

(*b*) In the foreground one man is filling a wine-cask, another treads the wine-press, others are harvesting the grapes. Behind, one can see ploughing and sowing. Ceres, half-length in cloud, scatters seed; Minerva, also half-length, crowned with olive wreath, presides over a grove of olives. City in the distance.

3. Fol. 65. *Aeneid.* Three-quarter-page miniature, with floral border in which is a variant of the Royal Arms of Scotland, and the initials 'P. L.' united by a lover's knot. The miniature depicts the reception of Aeneas by Dido at Carthage. Eight or nine boatloads of soldiers are arriving. Aeneas, having disembarked, is seen kneeling to Dido, who, with her court, is at the gate of the city. Workmen are engaged in building walls of brick by the gateway, and within the city servants are preparing a feast in an open loggia. Musicians are also seen. The first two lines of the Aeneid are in gold capitals on a blue ground.

4. Fol. 144. *Aeneid*, Bk. VI. Historiated initial. Aeneas in full armour with the sibyl and a faun with spear.

196. TERENTII COMOEDIAE. D. b. VI. 8.

Latin, paper, fragments now inlaid in a book measuring 11″×8½″, ff. 24, double columns, 24 lines to a page. Cent. xiv (end), gloss cent. xv, Italian, inlaid and bound in brown morocco by Maltby, Oxford, 1914, lettered 'Terentius MS. Fragm.'

Contents :

Andria . . .	vv. 474-499	499-519	1 and 1 *v*
	vv. 826-849	850-868	2 and 2 *v*
Eunuchus . . .	vv. 535-537	549-550	3 and 3 *v*
	vv. 640-642	652-654	4 and 4 *v*
	vv. 680-692	696-704	5 and 5 *v*
	vv. 820-825	834-838	6 and 6 *v*
	vv. 883-888	898-903	7 and 7 *v*
	vv. 1037-1056	1060-1080 . . .	8 and 8 *v*
	vv. 1081-1094	. . . . .	9 and 9 *v*

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Heauton Timor.	C. Sulpicii Apollinaris Periodia	vv. 1-12 . . 9 *v*
Prol.	vv. 1-18	. . . . . 9 *v*
Text	vv. 18-60	60-95 . . . . 10 and 10 *v*
	vv. 95-133	135-170 . . . . 11 and 11 *v*
	vv. 175-198	200-227 . . . . 12 and 12 *v*
	vv. 227-252	252-285 . . . . 13 and 13 *v*
	vv. 285-319	319-346 . . . . 14 and 14 *v*
	vv. 348-380	380-405 . . . . 15 and 15 *v*
	vv. 406-436	436-480 . . . . 16 and 16 *v*
	vv. 480-519	520-554 . . . . 17 and 17 *v*
	vv. 554-581	581-606 . . . . 18 and 18 *v*
	vv. 708-734	734-757 . . . . 19 and 19 *v*
	vv. 757-787	787-821 . . . . 20 and 20 *v*
	vv. 821-832	861-876 . . . . 21 and 21 *v*
	vv. 876-889	911-930 . . . . 22 and 22 *v*
	vv. 1037-1059	1059-end 23
Adelphi Periodia	vv. 1-12	. . . . . 23 *v*
	vv. 1-19 (Prol.)	 24
	vv. 58-78 (Text)	. . . . . 24 *v*

Provenance. An Italian MS. presented to the Library by J. Wood Brown in 1914, containing a note of the presentation, *Almae matri suae J. Wood Brown* 1914, and a further note as to the history of the MS., *MS. found by me at Naples* 1880 *in the binding of a xv Century book. J. Wood Brown.*

The Contents are taken from a description of the fragments contributed by some one at the Mediceo-Laurentian Library, Florence, and enclosed in the MS. The verses are numbered according to the Leipsig edition (Teubner), 1884.

Writing. Written in a fair minuscule, without ornament.

197. TERENTII COMOEDIAE. Laing 430.

Latin, paper, $8\frac{1}{8}'' \times 5\frac{5}{8}''$, ff. 132 (+4 paper fly-leaves). Cent. xv (late), Italian. *Binding*: Red morocco, gold tooling, lettered 'P. Terentii Afri Comoediae Sex MS. Saec. xiv,' in cardboard case.

2 f. *memoria*

Collation. a^{12}—e^{12}, f^{4}, g^{8}, h^{12}—m^{12}=132.

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Contents :

1. Andrea . . . . . f. 1
   [N]atus in excelsis tectis cartaginis alte . . .
   [S]ororem falso (Argument) . . .
   [P]oeta cum primum (Prol.) . . .
   [V]os istec intro (Act i, Sc. 1) . . .
   Ends f. 21 *v*, si quid est quod restat. Valete, valete plaudite Caliopius recensui.
2. Eunuchus 22
   [T]errentii affri incipit eunucus acta ludis megallensibus . . .
   [S]i quisquam est (Prol.) . . .
   [Q]uid igitur faciam (Act i, Sc. 1) . . .
   Ends f. 45 *v*, Ite hac. Vos valete et plaudite ego Caliopius recensui. Amen. Amen.
3. Heautontimorumenos . . . . . 45 *v*
   [I]n militiam proficisci . . .
   [N]e cui vestrum sit mirum (Prol.) . . .
   [Q]uanquam hec inter nos (Act i, Sc. 1) . . .
   Ends f. 68, fiat. Vos valete et plaudite ego Caliopius recensui.
4. Adelphi 68
   [D]uos cum . . .
   [P]ostquam poeta sensit (Prol.) . . .
   [S]torax. Non rediit (Act i, Sc. 1) . . .
   Ends f. 89, Istuc recte. Vos valete et plaudite Caliopius recensui. Finis quarta, incipit quinta.
5. Hecyra 89
   [U]xorem duxit pamphilus . . .
   [H]echirra est huic nomen (Prol.) . . .
   [P]er pol quam paucos (Act i, Sc. 1) . . .
   Ends f. 109, hunc diem unquam. Et vos valete et plaudite Caliopius recensui. Amen. Finis.
6. Phormio 109
   [C]remetis frater aberat . . .
   [P]ostquam poeta vetus (Prol.) . . .
   [A]micus summus meus (Act i, Sc. 1) . . .
   Ends f. 132 *v*, Jam faxo aderit. Et vos valete et plaudite Caliopius recensui. Amen. Valeat qui scripsit vivat et honore consistat.

There are many marginal and interlinear contemporary notes.

Provenance. An Italian book. Two inscriptions are found. One, on the first fly-leaf, reads, *Di Giovanni da Nobilij de Malavolt*[*a*] *Pp*^{o}, and the hand might be contemporary. Underneath, in a later hand, is written, *Questo Giovanni fu gonfaloniere della chiesa al tempo di Pio secondo nella speditione della guerra di Napoli e mori in quella.* The other is a 17th century inscription on one of the fly-leaves, *Dono dedit Perillustris Dominus Ubaldinus Malavolta*

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domini Stephani Pape Eques mihi Alphonso Lando anno domini 1646 *in conservator[is] Magistratu minor ejus collega essem.*

Writing and Illumination. Written by several hands of only average merit. All the initials are left unfinished.

198. PERSII. HORATII. Laing 441.

Latin, paper, $5\frac{13}{16}'' \times 3\frac{15}{16}''$, ff. 126, 20 lines to a page. Cent. xv (late), Italian. *Binding*: Original, oak boards covered stamped leather, 2 brass clasps, 1 gone. The initials 'A. L. B.' have been burnt into the binding at a later date.

2 f. *Ingentes trepidare*

Collation. a^8, b^8, c^4, d^8, e^8, f^6, g^8, h^4, i^8.—r^8=126.

Contents:

1. Pauli Flacci Persii poete satyrarum opus . . . . . f. 1
   [N]ec fonte labra prolui caballino—cantare credas pegasium nectar.
   Satira Prima. Curas hominum . . .
   Ends f. 16 *v*, Inventus Chrysippe cui finitor acervi. Finis.
2. Quinti Horatii Flacci de arte poetica ad pisones Liber unicus . 17
   [H]umano capiti cervicem pictor equinam . . .
   Ends f. 28 *v*, Non missura cutem nisi plena cruoris hirudo.
3. Quinti Horatii Flacci Sermonum. Satyra prima . . . 29
   [C]ui fit Mecaenas: ut nemo quam sibi sortem . . .
   Lib. ii, f. 56 *v*.
   Ends f. 85, Canidia afflasset pejor serpentibus afris.
4. Quinti Horatii Flacci Epistolarum. Liber prior . . . 85 *v*
   Quintus Horatius Flaccus Maecaen: . . .
   [P]rima dicte mihi summa dicende camaena . . .
   Lib. ii, f. 112 *v*.
   Ends f. 124, Tollam nec metuam quod de me judicet heres (incomplete).

Provenance. Written in an italic hand not of the best type, and with no other marks of origin. The only mark of ownership is the monogram *A. L. B.* which has been pokered at the beginning and end and on the binding, but it is a later addition. Two pencil jottings on the first leaf give a number 605 and a price, £3, 3s. Initials throughout are left blank.

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199. JUVENALIS SATYRE. Laing 438.

Latin, paper, $6\frac{9}{16}'' \times 4\frac{1}{8}''$, ff. 88 (+1), 24 lines to a page. Cent. xv (late), Italian. *Binding*: Paper boards covered vellum, lettered 'Juvenalis Satyr: MS. Cum Argumentis antt. Codex Saec. xv.'

2 f. *ventilet aestivum*

Collation. a^{10}—h^{10}, i^{9}=89.

Contents:

Junii Juvenalis Aquinatis Satyra prima . . . . . f. 1
Argumentu[m] in hac satyra—mortui sunt.
Text. Semper ego auditor tantum . . .
Ends Satyra xvi, f. 88, et ventri indulsit non omne legumen. Telos.

Provenance. The script is Italian, but there are no marks of early ownership. The book belonged to Mr. W. H. Black, whose signature is found on the inner board, and who also contributes bibliographical notes on a fly-leaf. In these notes he states that the book was bought in London, May 1871. *Istum codicem Londinio emebat Melas Miliarensis xv Maii Anno* 1871. It is to be presumed that Laing bought it at his sale in 1873.[1] The B.M. Catalogue of this sale indicates that it was bought by 'Saunders' for £1, 3s.[1]

Writing and Illumination. Written in a good italic hand, the Argumenta in pale red, the titles in purple or green capitals, the initials plain Roman capitals touched with a thin wash of colour, blue or lake. The initial at the beginning is of flat gold and contains a figure like Pan playing a lyre, a helmet and armour beside him, a landscape background, and all in water colour.

200. Laing 445.

ACRONIS COMMENTUM IN HORATIUM.

Latin, vellum, $9\frac{3}{8}'' \times 6\frac{1}{2}''$, ff. 185, 30 lines to a page. Cent. xv, Italian. *Binding*: Modern.

2 f. *et oppidi*

[1] Sale Catalogue of W. H. Black, London, 1873. No. 1359. B.M. S.-C.S. 691(2).

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Collation. a^9 (wants 1), b^{10}—i^{10}, k^9 (wants 9), l^{10}—s^{10}, t^7 (4 cut out) = 185.

Contents :

1. [Carmina, Lib. i] begins imperfectly, 1 folio missing . . . duobus metris scribitur . . . . . f. 1
   Ends f. 31 *v*, quasi non faciet gratie minoris. Libri primi Carminum Commentum explicit.
   Lib. ii, f. 31 *v* ; Lib. iii, f. 49 *v* ; Lib. iv, f. 77 *v*.
   Ends f. 90 *v*, quia ab julii descendit origine.
2. Carmen Epodon l. incipit . . . . . 90 *v*
   Ibis liburnis inter alta navium . . .
   Ends f. 104, ad responsa captanda quae ad sacrificia offerenda. Explicit carmen seculare.
3. Q. Horatii Flacci liber de poetica arte ad pisones incipit . . 104
   Humano capiti de inequalitate operis loquitur . . .
   Ends f. 129, harundo canna hirundo avicula hirudo sanguisuga.
4. Horatii Flacci Sermonum Lib. i incipit . . . . . 129 *v*
   Sermonum libri ideo dicti . . .
   Lib. ii, f. 168.
   Ends f. 185, Decembri autem mense saturnalia. Explicit commentum Acronis sermonum horatii.

Provenance. An Italian MS. with no marks of original ownership. Some names appear on margins and on fly-leaves, mostly of the 17th century.

On f. 65 *v*, *John Murray* ; on f. 185 *v*, *Carolus dei gratia* 1657, *Ex libris Rober* . . . ; on the end fly-leaf, *Margareta* and *Alexander Carmichill* ; on the first fly-leaf a shelf-mark, *Pr.* 4, *Sh.* 2, *N.* 43 (18th century), and below the name *Rangle.* On the inner board there is a number 2314, and the book-plate of an Earl of Breadalbane (possibly the second Marquis, 1796-1862). On the back is still another shelf-number, 1349. Laing's signature is of date 1865.

Writing and Illumination. Written in a good italic hand on fine vellum, well spaced, and with wide margins. There are plain blue capitals, faint red rubrics and marginal headings, and the book initials are burnished gold on pale lake, blue, and green grounds.

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201. LATIN DICTIONARY. D. b. VI. 9.

Latin, vellum, $7\frac{3}{8}'' \times 5\frac{3}{8}''$, ff. 128, double columns, 33 lines to a page. Cent. xiv, English [?]. *Binding*: Modern, white vellum, gold tooling.

2 f. *ceum. ei*

Collation. a^5 (wants 2, 4 reversed), b^{12}, c^{12}, d^8, e^8, f^2, g^{12}, h^{11} (wants 7), i^{12}, k^{10}, l^{12}, m^{12}, $n^{12}=128$.

Contents:

A. littera secundum Ysidorum in omnibus hujus est prior . . . . f. 1
Ends f. 128 *b*, Virago dicitur quod a viro acta et est sumptum non a viri nomine . . . (incomplete).

Provenance. There are no marks of early ownership. The illumination may be English. There is a name on f. 1 (17th or 18th century), *W. Stonehouse*, and a modern note in pencil on a fly-leaf suggesting the 13th century as the date of the MS.

Writing and Illumination. A fair Gothic hand with elongated letters, some ornamented with elaborate penwork; plain blue and red capitals and elaborate blue and red filigree initials throughout. There is one illuminated initial of burnished gold, floriated, but very much defaced. One or two leaves are badly damaged, a few are missing, and the margins closely cropped.

202. D. b. VI. 7.

OCCLEVE DE REGIMINE PRINCIPUM.

English, vellum, $11\frac{3}{8}'' \times 7\frac{3}{4}''$, ff. 96, 4 seven-line stanzas to a page. Cent. xv (1st half), English. *Binding*: Modern brown stamped leather, lettered 'Poems by Thomas Hoccleve MS.'

2 f. *Alasse thought I*

Collation. a^8—$m^8=96$.

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Contents :

[De Regimine Principum] . . . . . f. 1
Musing upon þe resteles besynesse
Which þat ys troubly world haþ ay on honde . . .
Ends incompletely f. 96 *b*,
To stynt of werres þe dampnable wone . . .
[Wants eight stanzas and the Verba Compilatoris ad librum.]

Provenance. An English MS., very typical of the period. Contains some 15th century scribbles on a fly-leaf mainly in English, but no names or marks of ownership. The first library shelf-mark is an 18th century one, and it is not known how the MS. came into the Library. Laing annotates it on the paper fly-leaves at the beginning and end, and refers, for the missing stanzas, to a similar complete MS. in the Advocates' Library.[1]

Writing and Illumination. A very typical English hand of the first half of the 15th century, with plain blue and red capitals, one illuminated initial with partial border of feathery branch work, much rubbed but also typical. The MS. is considerably soiled, and lacks at least two folios at the end.

203. Laing 194.

Poggio Sopra i Trionfi di Petrarca.

Italian, vellum, $9\frac{1}{4}'' \times 6\frac{5}{8}''$, ff. 95, 29 lines to a page. Cent. xv, Italian. *Binding*: Modern.

2 f. *et divile*

Collation. Wanting at the beginning, a^{10}—i^{10}, k^5=95.

Contents :

Begins imperfectly, . . . Quindici di sanza alcuna fatica . . . . f. 1
Ends f. 95 *v*, congrandissima gloria et benivolentia inaudita de suo popoli. Deo gracias.

Provenance. The script is Italian, but there are no marks of early ownership. A title, *MS. Poggio Comment. sopra i Triomphi*

[1] Advocates' Library, Edinburgh, MS. 19. 1. 11.

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[sic], *etc. di Petrarcha*, is written in a modern hand in pencil on the inner cover. There is a shelf-number 768 on the back.

Writing. Written in a very clear, good Italian hand, with plain blue capitals, faded rubrics, and marginal headings.

204. Poggii Florentini Facetiae. Laing 523.

Latin, paper, $8\frac{1}{8}'' \times 5\frac{7}{8}''$, ff. 64, 30 lines to a page. Cent. xv, Italian. *Binding*: Paper boards.

2 f. *alio consueverat*

Collation. a^{10}—f^{10}, g^4=64.

Contents:

Poggii Florentini ac apostolici secretarii oratoris clarissimi facetiae liber incipit foeliciter . . . . . f. 1
Prohemium. Multos futuros esse arbitror—et ad ingenii exercitium scripsit.
Text. Cujusdam Gaietani naveroli pauperis ipsi redditu suo uxoris domum invenit opulentam facetia prima.
Gaietani qui e plebe sunt vel plurimum . . . . . 1 *v*
Ends f. 64, jocandi consuetudo sublata est. Finis.

Provenance. Italian, probably Florentine, but with no marks of original ownership. A previous shelf-mark is covered up by the present label.

Writing and Illumination. Written in a good, clear minuscule hand, with faded rubrics, plain red and blue capitals, and one initial of burnished gold on a blue and lake ground.

205. Laing 149.

Lectura super Logicalia Aristotelis Petri de Mera, Andree de Alchmaria, Theodrici Meysach. (Makculloch MS.).

Latin and Scots, paper, $11\frac{3}{8}'' \times 8\frac{1}{8}''$, ff. 202+3 fly-leaves, in double columns of unequal length. Cent. xv (1477), written in

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Louvain by Magnus Makculloch. *Binding*: Oak boards covered mottled calf, lettered 'Liber Manuscriptus M. Maculloch MCCCCLXXVII.'

2 f. *predicamentorum*

Collation. a^{12}, b^{12}, c^{10}, d^{22}, e^{6} (wants 7-14), f^{14}, g^{10}, h^{14}, i^{12}—o^{12}, p^{9}, q^{3}, r^{7}, s^{11}=202.

Contents:

1. Liber predicabilium Porphirii . . . . . f. 1
Cum sit necessarium grisarori et ad eam quae est apud aristotelem predicamentorum . . .
Iste est liber predicabilium porphurii qui dividitur—prius in textu.
Iste est liber predicamentorum ar[istotelis] qui dividitur in tres tractatus 5
Ends f. 11 *v*, pene omnes emendati sunt. Sequitur liber periarminiarum Ar[istotelis.]
Primum oportet constituere quid nomen et quid verbum et quid affirmacio et quid negacio. Iste est liber periarminiarum . . . 12
Ends f. 17, rebus enunciatis. Explicit 2us liber periarminiarum xiii die mensis marcii anno dni. m°lxxvii, etc. Incipit liber primus priorum analecticorum Aristotelis s[criptus] p[er] M. Macullocht.
Primum oportet dicere circa quid et de quo est praesens. Iste est liber priorum analecticorum Ar[istotelis] . . . . . 17 *v*
Ends f. 29 *v*, et in hoc finitur priorum, etc. Explicit priorum, incipit posteriorum.
Omnis doctrina et omnis disciplina demonstrata fit ex preexistente cognicione, etc. Iste est primus liber posteriorum Ar[istotelis] 30
Ends incompletely f. 40 *v*, contingeret dispu . . .
Propositum qui dein negocii methadum [?] est invenire viam. Iste est liber topicorum Ar[istotelis] 41
Ends f. 48 *v*, et in hoc finitur 2us topicorum. Sequitur de elenchis.
Et hec de dyaleticis dicta sufficiant per me Mackulloch.
De elenchis autem et sophisticis determinandum est et 49
Ends f. 58 *v*, et hoc finitur elenchorum 2us per me Magnum Makcullocht. Explicit. Deo gracias.
Circa initium tocius logice Aristotelis queritur 59
Ends f. 85, de quibus pro praesenti dicta sufficiant. Explicit.
Colophon. Explicit liber predicabilium porphirii lectus ab egregio viro et scientifico artium magistro magistro Petro de Mera. Scriptus nec non completus per me Magnum Makculloch. Lovanium.
2. Circa inicium libri predicamentorum Aristotelis movetur questio talis utrum 88

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Ends f. 120, et in hoc finitur liber predicamentorum. Explicit liber predicamentorum Ar[istotelis]. Incipit liber periarminiarum Ar[istotelis] lecti a venerabilibus viris artium magistris liber scilicet predicamentorum quousque praesentum quando a magistro Petro de Mera. Cetera vero predicamenta cum pro praesentis et ceteris libris a magistro Andrea de Achmaria scripti in porco Magnum Makcullocht de rossia in lovanio residentem, cujus dexteram conservat omnipotens deus pater scilicet et filius et spiritus sanctus qui est deus meus gloriosus in . . .

Circa initium libri periarmenearum Aristotelis movetur primo questio talis utrum 121

Ends f. 136 *v*, non dicuntur gracias.

Colophon. Explicit vetus ars scripta per me Johannem de tayn alias Makculloch ac lecta ab egregiis et scientificiis viris arcium magistris magistro scilicet Petro de Mera et magistro Andrea de Achmaria quos conservat trinus in personis et unus. In cenam. Incipit nova logica in octavis pentecostis cum leticia.

Plaude puella parens paradisi porta parata.
Crimine casta carens cum christo clarificata.
Salve salutata sine sorde virgo serena.
Pellens peccata pietate puerpera plena.

Circa inicium nove logice movetur primo utrum de nova questio talis 137

Ends f. 154 *v*, Explicit primus liber priorum scriptus lovanii sub venerabili et scientifico viro arcium magistro magistro Andrea de Alchmaria anno domini millesimo quadringentesimo septuagesimo septimo mensis vero Julii die decimo 3° in pedagogio appellato porco circa horam undecimam per.

Scoti subtilis nomen subtilia donat.
Quem vestis vilis pes nudus corda coronat.
Jam scripsi totum pro cristo da michi potum.

Incipit secundus liber priorum Analecticorum Ar[istotelis].

Detur pro penna scriptori pulchra puella.

In quantis igitur figuris per quales et quot . . .

Ends f. 161 *v*, Explicit secundus priorum, incipit primus posteriorum per me.

Circa initium libri posteriorum movetur primo questio talis . . . 162

Ends f. 177. Explicit primus liber posteriorum scriptus lovanii in prefesto exaltacionis sanctissime crucis D.N.J.C. anno dni. millesimo quadringentesimo septuagesimo septimo lectus a venerabili et scientifico viro arcium magistro magistro Andrea de Alchmaria in famoso pedagogio porci per me M.

Lib. ii, f. 177.

Ends f. 181, haberi noticia principiorum. Deo Laus. Explicit 2^{us} liber posteriorum Ar. scriptus lovanio in prefesto Michaelis Archangeli circa mediam duodecime lectus a venerabili viro arcium magistro magistro Andrea de Alchmaria in famoso pedagogio porci per me. Nunc finem feci penitet me si male scripsi. Deo gracias, etc.

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Circa inicium librorum octo librorum topicorum Ar. 182
Ends incompletely f. 187.
Circa inicium librorum elenchorum movetur questio 189
Ends f. 198 *v*, et in hoc finitur primus elenchorum per me Magnum Macullocht. Plaude puella, etc.
Lib. ii. f. 199.
Ends f. 200, et in hoc finitur 2^{us} elenchorum.
Hic ponimus metricam benedicimus atque poetam.
Scriptori posco merces reddatur olimpho. Magnus Macculluocht.
Colophon. Expliciunt logicalia Ar. scripta lovanii lecta partim a venerabili viro arcium magistro M. Petro de Mera, partim a venerabili et egregio clerico arcium magistro M. Andrea de Alchmaria et partim a doctissimo viro arcium magistro M. Theodrico Messaych, lectoribus logicorum anno incarnacionis dominice m^{o}lxxvii in famoso pedagogio porci per me.

3. Additions to the original MS., for the most part in Scots verse,[1] on blank leaves and fly-leaves.
f. i. Pen trials, including ' Johannes purde est presb[yteru]m ' . . . ' Preceptor coleis I comend me to ȝow als hartlie as I cann or may, latting ȝour M. to wit þat I haf part of floris plantit in ane fair erber of myne in brechyne.'
f. i *v*. Regula relationum subjecte.
f. ii. Part of an indulgence.
f. ii *v*. Extracts from Henryson's Fables—Prologue and Tale of the Cock and the Jewel.
Thowcht fenȝeit fablis of auld poetry, etc.
Colophon: Qui scripsit scriptum capud ejus benedictum
Nomen scriptoris Johannes plenus amoris.
f. iii *v*. Iste liber pertinet i. purde.
Fourteen lines of verse beginning:
O farest lady O swetast lady O blisful lady hewynnis quheyne.
f. 86 *v*. Eight eight-line stanzas of religious verse beginning:
Compaciens perſ rewcht and mercy stundis
In myddis myne hart and thirlis throw þe vaniſ.
Ends: My saul with sanctis suet salvatour rasaif
Sene þat þi passione purgit my traspaſ. Explicit, etc.
f. 87. Col. i. Six eight-line stanzas beginning:
Man hef in mynd *and* mend þi myſ
Quhill þow art heir in lyf lyffand.
Ends: þat he þe fra þe dewillis ta
And shild þe fra þe fendis plycht.
Refrain. Memor esto nouissima.
f. 87. Col. ii (1). Henryson's ' Prais of Age ' (32 lines).
In tyl ane garth wnder ane reid roseir
And ald man *and* decrepit hard I syng.

[1] G. Gregory Smith, *Specimens of Middle Scots*, pp. lxvii-lxix and p. 1. A forthcoming volume in the *Scottish Text Society* series will deal with the Makculloch and Gray MSS.

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(2) Metrical version of the Lord's Prayer.
Almy*ch*ty god o*ur* fad*er* of hewyne abuf.
Ends: Bot fra al ewil deliu*er* ws, amen.
(3) A Hail Mary (5 lines)
Hail Mar*e* goddis mod*er* ful of grace.
f. 87 *v*. Metrical version of Creed (21 lines).
I trow in god þe fad*er* almychty.
Ends: Ryſ) *and* syne lyf ay lestand lyf but wen*e*.
f. 120 *v*. 28 lines of Latin and Scots.
Criste qui lux es et dies, O Ih*e*su crist þe v*er*ray lycht.
Ends: þat ev*ir*lestand ioy þat we may se in sempit*er*na *secula*, Amen.
f. 181 *v*. Henryson, 'The ressoning betwix age and ȝowth' (stanzas i-iv and vii).
Quhen fair flora þe goddas of al flowris.
Ends: O ȝowt*h* be glaid in to þi flowr*is* gren*e*.
f. 183 *v*. Dunbar's 'Ballat of Our Lady.'
Royſ) mary most of v*er*tu v*ir*ginall.
Ends: þat I ma sing in hewyne apone my kne.
Refrain: O mat*er* Ih*e*su salue maria.
f. 187 *v*. Glossary of Latin words:
Hoc ydeoma, a leid delussico, as to saw.
f. 190. Rules of health and conduct.
For hail of body keip fra cald þi heid.
Ends: To i*n*feren*t* [?] Rycheast dyatry.
f. 200 *v*. Two pages of religious verse beginning:
Herkyn*ne* word*is* wond*er* gud
How Ih*e*su crist wes done one Rud.
Ends: and gyf grace to se . . .
f. 201 *v*. Hic incipit ordo libri.
f. 202 *v*. Pen trials including various doggerel verses:
(1) De planctu cudo metr*um* cum carmi*ne* nudo, etc.
(2) Comes de Dowglas alloquitur scotos
Alloquitur Dowglas arma petentes
Sincubant in brevibus moravienses.
The name Mabinus Makullog, and on the last fly-leaf I. purde.

Provenance. The MS. was written in Louvain by a Scottish student named Magnus Makculloch at various times during the year 1477. Abundant evidence for this is found in colophons noted in the 'Contents' (ff. 17, 85, 120, 136 *v*, 154 *v*, 177, 181, 198 *v*, 200). The colophon on f. 120 contains *per me Magnum Makcullocht de Rossia in lovanio residentem*, which may be compared with a similar colophon in the MS. of Fordun (B.M. Harl. 712) which reads *per me Magnum Mackulloche clericum Rossensis Diocesis*. There is little doubt that they refer to the same person, namely, Magnus Makculloch, clerk to Archbishop Schevez, who

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transcribed two MSS. of Fordun (MS. Brechin Castle and MS. Harl. 712[1]), and is mentioned in error as 'author' of the last eleven books of the history in a late inscription in the Edin. Univ. MS. of Fordun (*vide* MS. 186 in this Catalogue).

On f. 136 *v* the colophon has *per me Johannem de tayn alias Makculloch*, and on f. 202 *v* we find the name *Mabinus Makullog*. It has been suggested[2] that these probably refer to relatives of Magnus who were in Louvain at the same time.

The chief interest of the MS., however, is to be found in the additions written on blank leaves and fly-leaves, which include three poems of Henryson and one of Dunbar. They are by a later hand, possibly of the early 16th century. From the colophon on f. iii, to the Tale of the Cock and the Jewel, we learn that the writer's name was John (*nomen scriptoris Johannes plenus amoris*). It is possible that he may have been the *I. purde* whose name appears more than once as owner of the volume[3] and who probably lived in Brechin (*vide* f. i). The name John Purde appears in the Chartulary of Brechin, but under dates 1577 and 1585-6.[4]

Laing acquired the MS. in 1854.

Writing and Illumination. It is written in a fair, rather minute hand, with the headings and quotations in large, black, Gothic script, and ornamental headpieces to the books in red and black, the initial being in the centre and the opening sentence written round it in various ways. Into one or two of these are introduced shields bearing the arms of Scotland, England, France and Flanders, with one or two other coats, possibly of Flemish origin, but all are very poorly drawn and coloured. There are also one or two crude attempts at pictures: a Virgin and Child, Coronation of the Virgin, the evangelistic emblems, etc.

The script of the additions I am inclined to assign to the early 16th rather than to the late 15th century.

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[1] *Fordun: Historians of Scotland*, vol. i, pp. xv-xviii.
[2] G. Gregory Smith, *Specimens of Middle Scots*, p. lxvii (note).
[3] *Ibid.*, p. lxvii.
[4] *Registrum Episcopatus Brechinensis*, vol. ii, pp. 338, 351, 356.

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206. REGIAM MAJESTATEM.[1] D. b. VI. 11.

Latin and Scots, $8\frac{1}{2}'' \times 5\frac{3}{4}''$, ff. 113, 38 lines to a page. Cent. XV, Scottish. *Binding*: Modern bronze morocco, lettered 'Regiam Majestatem MS.'

2 f. *Hii non possunt*

Collation. a^{16}, b^{16}, c^4, d^7, e^4, f^{12} (3, 4, 5 cut out, 16 wanting), g^2 (inserted between f^2 and f^3), h^8 (blank gathering), i^{15} (i^1 should be i^{15}), k^{16}, l^{13}=113.

Contents:

1. Table of Contents (contains Assisa Regis David, now missing from MS.; Leges Burgorum, now partly missing; Leges Forestarum, of which all but the Statuta Gylde is missing; and lacks the Statuta Regis Willelmi et Alexandri, which the MS. contains. The Order also is different) . . . . . f. 1
2. Quoniam Attachiamenta (containing 57 titles, with 12 forms of brieves added) 9
   Ends f. 18, justam querimoniam non audiamus.
3. Regiam Majestatem . . . . . 18 *v*
   Pt. i (39 titles); Pt. ii, f. 27 *v* (114 titles); Pt. iii, f. 52 *v* (67 titles).
   Ends f. 60 *v*, per consensum vicinorum ducuntur. Finis regiae majestatis.
4. Part of Leges Burgorum (marked Tit. 109-122). Includes Assisa Vini et Cervisie and Assisa de Mensuris et Ponderibus . 70
   Ends f. 70 *v*, in una binda vel aliter.
5. Custuma Portuum (16 titles) . . . . . 71 *v*
   Ends f. 73, de parva custuma regia.
6. Constitutio Regis Willelmi (25 titles) . . . . . 73 *v*
   Ends f. 78, de suo debito relevare.
7. Iter Camerarii (34 titles) 78
   Ends f. 84 *v* (folio misplaced), De Assisa regis David, Rubrica xii, xiii, xiiii.
8. Statuta Gylde (44 titles) . . . . . 84 *v*
   Ends f. 89, ad majorem et ballivos ville.
9. Statuta Regis Alexandri (including De Legibus Marchiarum and De Legibus Foreste) . . . . . 89 *v*
   Ends f. 94 *v*, voluerit suam voluntatem.
10. Statuta Regis Roberti de Brws (32 titles) 95
    Ends f. 100, sed revertatur in defectu, etc.

[1] *Acts of Parl. Scot.*, 1844, p. xii, for an analysis of the MS.

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11. Table of the actual contents of this MS. (from which we see that it has lost the Assisa Regis David and a large part of the Leges Burgorum) . . . . . 100 v
12. Fragments of a section on The Falsing of Dooms and The Consuetude and Keys of Court (in Scots and added later) . . 103

Provenance. The book contains now no indications of original ownership. It would seem to have been written about the middle of the 15th century. It contains on the vellum fly-leaf at the beginning a note in a 16th century hand of what is lacking in the MS., which note has been transcribed in a recent hand and inserted on the inner board. It was presented to the Library by Mr. William Henderson in 1673.

Writing and Illumination. A fair uniform hand with rubrics and plain red capitals. Certain additions have been made in the 16th century supplying some of the blanks.

207. REGIAM MAJESTATEM. D. b. VI. 12.

Latin and Scots, paper, 11″×7¾″, ff. 207, 38 lines to a page. Cent. xv, Scottish. *Binding*: Oak boards uncovered, leather back, lettered 'Regiam Majestatem et Aliae Scotiae Veteres Leges MSS.'

2 f. *de libero*

Contents:

1. Rubrice Regiae Majestatis, etc. . . . . f. 1
2. Compositio Carte, exceptiones contra cartam, expositiones quorundam vocabiliorum 6
Ends f. 7, de secta hundredy que dicitur wapyntake.
3. Regiam Majestatem 8
Hic trahit ad lumen antiqua statuta volumen . . .
Pt. i (35 titles); Pt. ii, f. 17 (108 titles); Pt. iii, f. 53 (47 titles).
Ends f. 63 *v*, per consensum vicinorum ducuntur. Explicit Regiam Majestatem, etc.
4. Quoddam notabile de Maritagio (39 titles) 64
Ends f. 70, circa octava Pasche. Explicit.
5. Statuta Willelmi Regis (12 titles) 70
Ends f. 72, partem ejusdem multure. Expliciunt Perth . . .
6. Statuta Alexandri Regis (28 titles) 72
Ends f. 77, domini regis remaneret. Expliciunt Regis Willelmi (sic).

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7. Statuta Roberti Regis 77
Ends f. 81 *v*, excusare de ignorantia ejusdem. Expliciunt statuta dominorum Willelmi, Alexandri, Roberti Regum Scottorum Illustrium.
8. Acta Parliamenti Jacobi Primi (in Scots) 82
Ends f. 86, of þe haille ȝelde.
9. Leges Quatuor Burgorum (159 titles, including Assisa Vini et Cervisie, Assisa de Ponderibus et Mensuris, Iter Camerarii) . 86 *v*
Ends f. 112, vide Assisas Regis David primi rubrice xii, xiii et xiiii.
10. Leges Malcolmi Mackenneth 112
Ends incompletely f. 112 *v*.
11. Leges Forestarum (95 titles, ending with De Bastardia) . . 113
Ends f. 132, et si ipse tenens implacitatus fuerit.
12. Statuta Jacobi Primi 113
Ends f. 151 *v*, infra regnum nostrum die tali nobis supradictis.
13. Leges Baronum, or Quoniam Attachiamenta (115 titles) . . 152
Ends f. 169, sua propria vel domini sui.
14. Collections of laws of James I. headed Attornatus Generalis (14 titles) 171
Ends f. 174, super hoc nostrum regiam majestatem.
15. Liber de Judicibus (titles unnumbered) 175
Ends f. 205 *v*, fiunt usque adventum justiciarii Item de plegio attachiamenti.

Provenance. The MS. was probably written towards the middle of the 15th century, and soon after it was written it belonged to one Henry Clerk. This we gather from inscriptions on ff. 1 and 8, *pertinet henrico clerk codex iste magistro.* In the 16th century it was in the possession of R. Alexander, a law clerk, who made many legal additions and notes in margins and on blank leaves. His signature, *R. Alexander cause clericus, manu sua,* is on ff. 70 and 205 *v*, and a still later hand has inserted the name *Guthre* after Alexander in the above inscriptions and also on ff. 1 and 6, from which it is to be presumed that it passed into the hands of an Alexander Guthrie. It came into the Library with the Aeneas Mackay Collection in 1912.

Writing and Illumination. The script is very moderate with coloured capitals, and the paper is now very soft and difficult to handle. Additions, both marginal and other, have been made at various times in the 15th and 16th centuries.

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208. REGIAM MAJESTATEM. Laing 380.

Latin and Scots, paper, 11¼″×8″, ff. 335, partly in double columns (ff. 130-150 *v*), irregular number of lines to a page. Cent. xv (last quarter), Scottish. *Binding*: Modern, lettered '¦Regiam Majestatem. The Colville MS.'

2 f. *Actor habens*

Contents:

1. Incipit breve repertorium sub libro Regie Majestatis et legibus regni Scocie . . . . . f. 1
   Ends f. 87, Explicit repertorium, etc. Quod A.S.H.[?]
   Si quis sentiret quo tendet et unde veniret
   Nuncquam gauderet sed omni tempore floret.
2. Omne Gaderum (100 titles) 89
   Incipit tractatus et primo de recenti deforciamento in burgo . . .
   Ends f. 117 *v*, sentiet sine culpam.
3. Leges Gylde (45 titles, 52 in tabula) 118
   Ends f. 124 *v*, gilda in quatuor den. emendet, etc.
4. Leges Forestarum (17 titles) 126
   Ends f. 129, Et sic finiuntur leges forestarum. Expliciunt consuetudines Scocie edite per David regem Scocie.
5. Leges Quatuor Burgorum (159 titles, including Assisa Vini et Cervisie, Assisa de Ponderibus et Mensuris, Custuma Portuum, Iter Camerarii) 130
   Ends f. 150 *v*, Vide Assisas Regis David primi Rubricas xii, xiii, xiiii, etc. Expliciunt leges burgorum.
6. Extracts from Justinian's Institutes (10 titles) 152
   De institutione imperatoris, de justicia . . .
   Ends f. 154, non possunt sui juris sint.
7. De Tutelis (4 books) 154
   Transeamus per agrapho est autem tutela . . .
   Lib. ii, f. 156 *v*; Lib. iii, f. 160 *v*; Lib. iv, f. 164 *v*.
8. Extracta a Canone videlicet decretis, Causa quarta, questione iii (17 titles) 168
   Quid vir in excommunicatione constitutus . . .
   Ends f. 172, sed potius est ethica quam compositio, et cetera.
9. Compositio Carte, Obstacula et exceptiones contra Cartas, etc. . 172 *v*
   Ends f. 174, de secta hundredi qui dicitur vappentake, etc.
10. Regiam Majestatem 175
    Hoc trahit lumen antiqua statuta volumen . . .
    Pt. i (34 titles); Pt. ii, f. 185 (108 titles); Pt. iii, f. 208 (67 titles).
    Ends f. 215 *v*, que per consensum vicinorum ducuntur. **Explicit** liber Regie Majestatis, etc.

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11. Quoddam notabile de Maritagio (23 titles).
Ends f. 221 *v*, qualitas exigerit puniendus. Explicit, etc.
12. Forma de recenti deforciamento in hujusmodi . . . 221 *v*
13. Leges Baronum or Quoniam Attachiamenta (82 titles) . . 221 *v*
Ends f. 239, de saisina sua abjecte fuerit.
14. Statuta David, Willelmi et Alexandri (in Scots), preceded by Letters to the Burghs of Edinburgh, Aberdeen, Newcastle, etc. 240
Ends f. 248 *v*, incompletely. After two blank leaves comes the colophon: Expliciunt leges et laudabiles consuetudines regni Scocie extra burgum edite et stabilite per, bone memorie, David, Willelmum et Alexandrum serenissimos dicti Scocie, scripte per manum quhat rake, etc.
15. Acta Parliamenti Jacobi I, II, III (from Parliament at Perth 26th May 1494 (*sic* for 1424) to Parliament at Edinburgh 24th February 1483) . . . . . 251 *v*
Ends f. 334 *v*, followand þe proclamatioun of þe samyn, etc.

Provenance. The first part of this MS. appears to have been written about the beginning of the last quarter of the 15th century; the rest, according to a colophon at the end of the Laws of Alexander which is now missing, but is referred to in the analysis of the MS. by Cosmo Innes,[1] was '*endyt and wrytyn at Ynglis Terwatt the first day of Marche, the zer of God imiiiicnynty and vi zeris.*' The earliest mark of ownership is, I think, the inscription among some pen trials on f. 251, *Liber honorabilis viri Jacobi fletchir*, which is repeated in Scots on f. 335. Many inscriptions (ff. 87 *v*, 89, 175, 240, 335) testify that in the latter part of the 16th century it belonged to Thomas Scott, and had been given to him by his father, David Scott of Spencerfield, whose arms appear on f. 87 *v* with the date 1575. The fullest statement is on f. 175, *þis buk pertenis to Dawyd Scot, son to Jhon Scot of þe Spenserfeld writtyn wt my awin hawnd and gyffen it to my son thome Scot comform to my hand wt ane gyft, writtyn be me in þe forn end of þis buyk to þe samin effect. Dawe Scott wt my hand.*

The following inscription occurs on f. 129 in the lower margin, *And . . . of þir persounis above vryttin to David Gybsoune my mayster, burgis of Disert.* And on f. 335 still another 16th century owner's name is found, *Magister Robertus Dawing est hujus libri possessor.*

On a vellum fly-leaf at the beginning is the name *Allexr Colvil*

[1] See *Acts of Parl. Scot.*, vol. i, p. xxv.

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commendatarius (Commendator of Culross, 1566-1580). This is the justification of the name 'Colville MS.' used by Cosmo Innes.[1] Presumably the Commendator received the volume from Thomas Scott. In 1817 it belonged to Alexander Boswell, Lord Auchinleck, and later still to Mr. J. A. Maconachie, from whose hands it passed to David Laing.

Writing and Illumination. Written by two hands, both of which are characteristic, the last and latest being of known date, 1496. Initials in the first part are left unfinished, but the last part is rubricated and has good coloured capitals.

209. D. d. 7. 107.

HEURES A LUSAIGE DE ROME (with MS. additions).

Latin and French, vellum, 8″×4⅞″, ff. 124, 29 lines to a page, 30 lines of MS. Printed in Paris, *c.* 1507. *Binding*: Modern.

2 f. . . . *culavi*

Contents:

Various prayers (masculine) [Manuscript] . . . . . f. 1
Oratio dicenda genibus flexis quando vis ad dormitum ire.
O Jhesu, dulcissime Jhesu . . .
Quando abluis manus tuas de mane dic sequentem orationem.
Presta quesumus omnipotens et misericordissime deus . . .
Oratio quando vis pergere a domo, et si quis dixerit in illa die eterna morte non morietur.
Benedicat me imperialis majestas . . .
Orationes pro actione graciarum.
Gracias tibi ago domine . . .
O domine jhesu christe qui ex illibata virgine . . .
O domine jhesu christe tanta sunt scelera mea . . .
Prayer of Pope Benedict II at the elevation in the Mass (with indulgence).
Precor te piissime domine jhesu christe propter illam ineffabilem charitatem . . .
In elevacione corporis christi humiliter inclinatus percutiendo pectus tuum dic: 2
Adoramus te . . . qui per sanctam crucem tuam . . .
Ave verum corpus natum . . .

[1] See *Acts of Parl. Scot.*, vol. i, p. xxv.

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Prayer of Pope Boniface VI at the Elevation and the Agnus Dei (with indulgence).
Domine jhesu christe qui hanc sacratissimam carnem . . .
Quando sanctificat cum hostia.
Ave dulcissime domine jhesu christe verbum patris . . .
Clementissime domine jhesu christe a cujus ore sanctissimo . .
Oratio beati Thome de aquino in elevacione corporis christi.
Adoro te devote latens veritas . . .
Ad sacrosanctum sanguinem adorandum dicas:
Ave sanguis sacratissime . . .
Anima christi sanctifica me.
Cum sacerdos dixerit Agnus Dei dic hanc oracionem quam fecit beatus hieronimus 4v
Pie jhesu virtus mea refugium meum . . .
Heures a lusaige de Rome tout au long sans requerir avec les figures de lapocalipse: Imprimees a Paris par Guillaume Anabat, Imprimeur, demourant en la Rue Sainct Jehan de Beaulvais a lenseigne des Connis pres les grandes escolles de decret: pour Gillet Hardouyn Libraire demourant au bout du pont au change a lenseigne de la Rose: et pour Germain hardouyn Libraire demourant devant le Palais entre les deux portes a lymaige sainte Marguerite [Printed] 5
Prayers to the Virgin [Manuscript] 121
Domina mea sancta maria perpetua virgo . . .
O sanctissima et certissima spes et confortatrix omnium . . .
Sancta maria regina celi . . .
O illustrissima et excellentissima gloriosa semper virgo . . .

Provenance. The MS. portions of this book would almost seem to be of earlier date than the book itself. There are no early marks of ownership. The book was presented by Robert Duncan in 1717. *Bibliothecae dedit D. Robertus Duncan opt. spei adolescens* A.D. 1717.

Writing. Good French script of the late 15th or early 16th century, with plain red capitals. Pictures and initials illuminated by hand.

210. D. f. 8. 94.

TRACTATUS GRAMMATICALES (partly MS.).

Latin and German, paper, $8\frac{1}{8}'' \times 5\frac{1}{2}''$. Cent. xv (1490), German (Schwarzwald). *Binding*: Modern (Orrock, Edinburgh).

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Contents :

Registrum libellum hujus (Cent. xv) . . . . . f. 1
1. Ebrardi Udalrici, Modus Latinitatis. 4to. Printed at Strassburg, 1490, by Johann Deinhard of Gruningen. [Hain+6535] 2
2. Maneken (Carolus), Formulae Epistolarum. 4to. Printed *ibid.*, 21 Jan. 1490. With MS. notes on title-page. [Hain+10675] 44
3. Poncius Rhetorica, etc. 4to. Printed *ibid.*, 1486. [Proctor 445, Hain+13255.]
This includes Copia Latinitatis 150
Epistole Bruti 168
Epistole Cratis . . . . . 177 r
Tractatus de Arte Notariatus 182
9. MS. Commune loquium Scholarium 188
Dyalogus Magistri Pauli Niavis parvulis scolaribus ad latinum ideoma perutilissimus.
Prol. Paulus Niavis artium magister magnificis viris sapientibus quod se natui Remniezensi domis suis plurimum colendis salutem—Latinum ideoma magistri Pauli Niavis pro pueris sub forma dialogi editum. Loquitur enim Pedagogus Surgellus ac juvenis Hortena nuncupatur.
Text. Surgellus. Ortena, Hortena surge . . .
Ends f. 203 *v*, Latinum ydioma magistri Pauli Niavis brevi hoc dialogo compendiose editum, Prius scolaribus alumnis perutilissimum Basilee Impressum.
10. Communeloquium Studentum 205
Ut si scientiarum inventio varia erat ac multiplex . . .
Ends f. 233, sit ens entium benedictum.
Sit tibi laus, Christe, quoniam liber explicit iste
Posco quod doctores juvenes scilicet ac seniores.
Ut quis dicta liment [?] hic non bene scripta.
[This was copied from the edition printed 21 Nov. 1486.]
11. Epistola de Miseria Curatorum 244
Securum est saepe (scriptura teste) in faciendis consulere . . .
Ends f. 251, praestante domino nostro jhesu christo. Vale
Explicit epistola de miseria curatorum seu plebanorum.
[Frequently printed. *Vide* Hain 6605 *et seq.*]
12. Orthographia Andree Gutterii 255
Incipit quarta pars grammatice Andree Gutterii quae graece orthographia appellatur
Omnis dicta graeca quod limen inscribitur . . .
Ends f. 261, Hic et super omnia ex grammatica Andreas Gutterius Cerasianus in sua grammatica collecta per me Georgium Herman [?] in monasterio omnium sanctorum nigre silve, 6to iduum maii 1490.
Quid spicas super ego nos nescitur . . .
Ends f. 263, facile paralogisantur decipiunt. Deo gracias 4to iduum maii 1490 in nigra silva.
Nota de septem etatibus hominis 264
Est etas hominis . . .
Ends f. 267 *v*, cum priusponi deberent. Sic gutterius.

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audiuit nos. quecunq; petierimus. Scimus q̃m habe
mus petitiones quas postulam⁹ ab eo. Qui scit fr̃em su
um peccare peccatū nō ad mortē. petat. & dabitur ei. uita
ḡ peccanti. nō ad mortē. Est peccatū ad mortē. nō pro
illo dico ut roget quis. Omnis iniq̃tas peccatū est. & est
peccatum ad mortem. Scim⁹ q; omnis qui natus est ex
deo nō peccat. ſ; generatio dei conseruat eū. & ma
lignus nō tangit eū. Scim⁹ q̃m ex deo sum⁹. & mund⁹
totus in maligno positus est. Et scim⁹ q̃m filius dei ue
nit. & dedit nobis sensum ut cognoscam⁹ uerum dñm. &
sum⁹ in uero filio eius. Hic est uerus deus. & uita eterna. filioli.
custodite uos a simulachris. Explicit epla sancti Io
hannis primi. Incipit epla eiusdem Iohannis secũda.

Electe dñe et natis
eius. quos ego
diligo in uerita
te. & non ego
solus. sed et om
nes qui cognos
cunt ueritatem. propter veritatem que
permanet in
nobis. et nobis
cum erit in eternum. Sit nobiscum gratia. mi
sericordia. pax a deo patre. & xpo ihu filio pa
tris. in veritate et caritate. Gauisus sum nimis de
quoniam inueni de filiis tuis ambulantes in ve
ritate. sicut mandatum accepimus a patre. Et
nunc rogo te domina. non tanquam manda
tum nouum scribens tibi. sed quod habuimus ab
initio. ut diligamus nos alterutrum. Et hec est cari
tas. ut ambulemus secundum mandata eius. Hoc
est enim mandatum. ut quemadmodum audistis
ab initio. in eo ambuletis. quoniam multi seducto
res exierunt in mundum. qui non confitentur. ihm
xpm uenisse in carne. Hic est seductor. et antichristꝰ.
Videte uosmet ipsos. ne perdatis que operati estis. ſ; ut
mercedem plenam accipiatis. Omnis qui precedit
et non permanet in doctrina xpi. deum non habet.
Qui permanet in doctrina. hic et filium et pa
trem habet. Si quis uenit ad uos. et hanc doctrinā
non affert. nolite recipere eum in domum. nec aue
a dixeritis. Qui enim dicit illi aue. communicat
operibus eius malignis. Plura habens uobis scribe
re. nolui per cartam et atramentum. Spo enim
me facturum ad uos. et os ad os loqui. ut gaudi
um nostrum plenum sit. Salutant te filii sororis
tue electe. Explicit epistola iohannis
secunda. Incipit epistola iohan
nis tercia.

uos qmo kmē.
am ego diligo
matre. kmē
nibus ueritate
m facio. p[ro]pe
ingredi et ua
ere. sicut p[ro]pe
igur ala tua. Ga
ulus sum val
de. uenerabus
ēbis et testimo
nium p[er]hibenti
te ambulas. Ma
xime audiam filios
ne. fideliter facis. q[uo]d
n peregnos. q̃ testimonii
.a tue in conspectu eccl̃ie. quos
... ueduas digne deo. Pro nomine enī ei⁹
a ... nēm. nil accipientes a gentilibus. Nos g̃ debem⁹
suscipere huiusmodi. ut cooperatores simus veritatis. Sep
sissem scribere tibi. ſ; ut qui amat primatū gerere
in eis diotrepes nō recipit nos. Propt̃ hoc si venero. cō
memorabor eius opa que facit. uerbis malignis garri
ens in nos. Et quasi nō ea ista sufficiant. nec ipe suscipit
fr̃es. & eos q̃ suscipiunt p[ro]hibet. & de ecclesia
ciat. kmē. noli imitari malum. ſ; quod bonum est.
Qui bene facit ex deo est. q̃ male facit nō vidit dm̃. De
metrio testimoniū reddit̃ ab omnibus. & ab ipa ue
ritate. Et nos testimoniū phibem⁹. & nostis quia testi
monium nr̃m verum est. Multa habui scribere tibi. sed
nolui per atramentum & calamum scribere tibi. Spo
nō proximi te videre. & os ad os loquemur. Pax tibi.
Salutant te amici. Salutа tu amicos nominatim.
Explicit epla iohis tercia. Incipit epla Iudē.

Iudas ihu xpi seruus. frater autē iacobi. his qui
in deo patre dilecti. & xpo ihu conseruati
& vocati. misericordia uob. & pax. & caritas ad ple
nitudinem. kmē. omnē sollicitudinē faciens
scribendi uob de comuni nra salute. necesse
habui scribere uob. deprecans supercertari
semel traditę sc̃is fidei. Subintroierunt enī
quidam homines. qui olim p[re]scripti sunt in hoc ip
sum impii. dei nr̃m gratiam transferentes in
luxuriam. & solum dominatorem. & dm̃m no
strum ihm xpm negantes. Commonere autē
uos uolo scientes semel omnia. quia ihs pl̃us
de terra egypti saluans. deinde eos qui nō credide
runt perdidit. Angelos qui nō seruauerunt
suum principatum. ſ; derelinquentes suum domici
lium. in iudicium magni diei vinculis eternis sub
caligine reseruauit. Sicut sodoma
& gomorra. & finitime earum similiter
fornicate. & abeuntes post carnem alte

Frater johan uob
de dñi nri ihu
& nō diffidentibus.

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13. Albertani Tractatus de arte loquendi et tacendi . . . 268
Printed Heinrich Quentell, Cologne, 1487. 4to. [Proctor 1288, Hain 403.]
14. MS. Salutes plurimas quas non 276
Ends f. 277 *v*, Deo Gracias. [14]90.

Provenance. These treatises have been bound together in the 15th century, and the MS. parts added for the most part by one hand about 1490. The Tabula on f. 1 is by this hand also, possibly that of George Herman [?], a monk of All Saints, Schwarzwald (*vide* colophon on f. 261). The name of a possible later owner occurs twice: on f. 187 *v*, *F. Jacobus Holtzwart Manningensis*, and on f. 3, *F. Jacobus Holtzwart me manu suo habet.*

On f. 3 there is also a modern stamp, *Dem Kloster Roggenburg*, which possibly refers to a monastery of this name in Swabia. From a sale entry we learn that its price in 'original wood boards' was 10s. 6d.

211. Laing 499.

MISCELLANEOUS FRAGMENTS (chiefly from bindings).

I. Two leaves of a Bible, Latin, vellum, $15\frac{1}{2}'' \times 10\frac{5}{8}''$, written in double columns, 48 lines to a page. Cent x, English (possibly Winchester School). Contains the end of Sapientia and the Prologue and Capitula of Ecclesiasticus.

The whole appearance of these two leaves very closely resembles the work of the Winchester School. The rubrics are for the most part uncial, the colophons rustic capitals. Both leaves have been used in binding and folded horizontally.

II. One much mutilated leaf of a Bible, Latin, vellum, measuring roughly $20\frac{1}{2}'' \times 10''$, written in double columns, 39 lines to a page. Cent. xii, English (?). Containing Ezekiel xxiii 8-42.

A very fine MS. with semi-uncial titles and one coloured initial.

III. Three mutilated leaves of a Bible, Latin, vellum, measuring $8\frac{5}{8}'' \times 6\frac{1}{4}''$, in double columns, 53 lines to a page. Cent. xiii (late), French. Contains, f. 1, end of Genesis and Exodus i-v (v incomplete); f. 2, Exodus xxxix, xl, and Levit. i-iv (part

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of iv wanting); f. 3, 1 John ii(incomplete)-v; 2 John; 3 John and Jude (incomplete).

Both script and illumination show French workmanship at its best. The hand is small, clear, and uniform, the ink black and lustrous, and the vellum of the finest. The decorative initials show the usual type of spiral floriation with small animal heads, executed in blue, lake, vermilion, and buff on burnished gold grounds. One initial at the beginning of Leviticus is historiated, showing Moses horned and nimbed, the Tables of the Law in his hand, the head of the deity in a cruciform nimbus in the upper corner. The smaller filigree initials are also good. All three leaves are mutilated.

IV. Four leaves, measuring roughly 11″×7¾″, of an Antiphoner written in Scotland, *c.* 1340, with later additions, containing parts of the services for the feasts of S. Columba and Corpus Christi, as follows:

S. Columba.—Part of ninth respond at Matins; anthems, chapter, hymn, anthem to *Benedictus* at Lauds; anthem to *Magnificat* at 2nd Evensong; rubric for Octave; respond and anthem for 1st Evensong, one anthem for Matins and Lauds of Sunday within the Octave; seven anthems for other days in the Octave; responds and anthems to *Magnificat* at 1st and 2nd Evensong of Octave Day.

Corpus Christi.—End of hymn *Pange lingua* at 1st Evensong and rest of services to ℣. *Non est alia nacio* of 7th respond at Matins, including proper anthems for psalms and *Nunc dimittis*, and Collect at Compline and hymn *Sacris solempniis* at Matins; all the rest as in Sarum Breviary.

The full noted service for an Octave of S. Columba (which has no Octave in the Aberdeen Breviary or other extant breviary used in Scotland) points to an important church dedicated in his name. This is confirmed by an allusion in the anthem to the Magnificat of 1st Evensong of the Octave Day, *locumque istum tibi deditum.* The fact that the Corpus Christi service (written in the same hand on the same leaves) is not Sarum Use, excludes Dunkeld Cathedral, and Iona is excluded because the Use is not Benedictine. There

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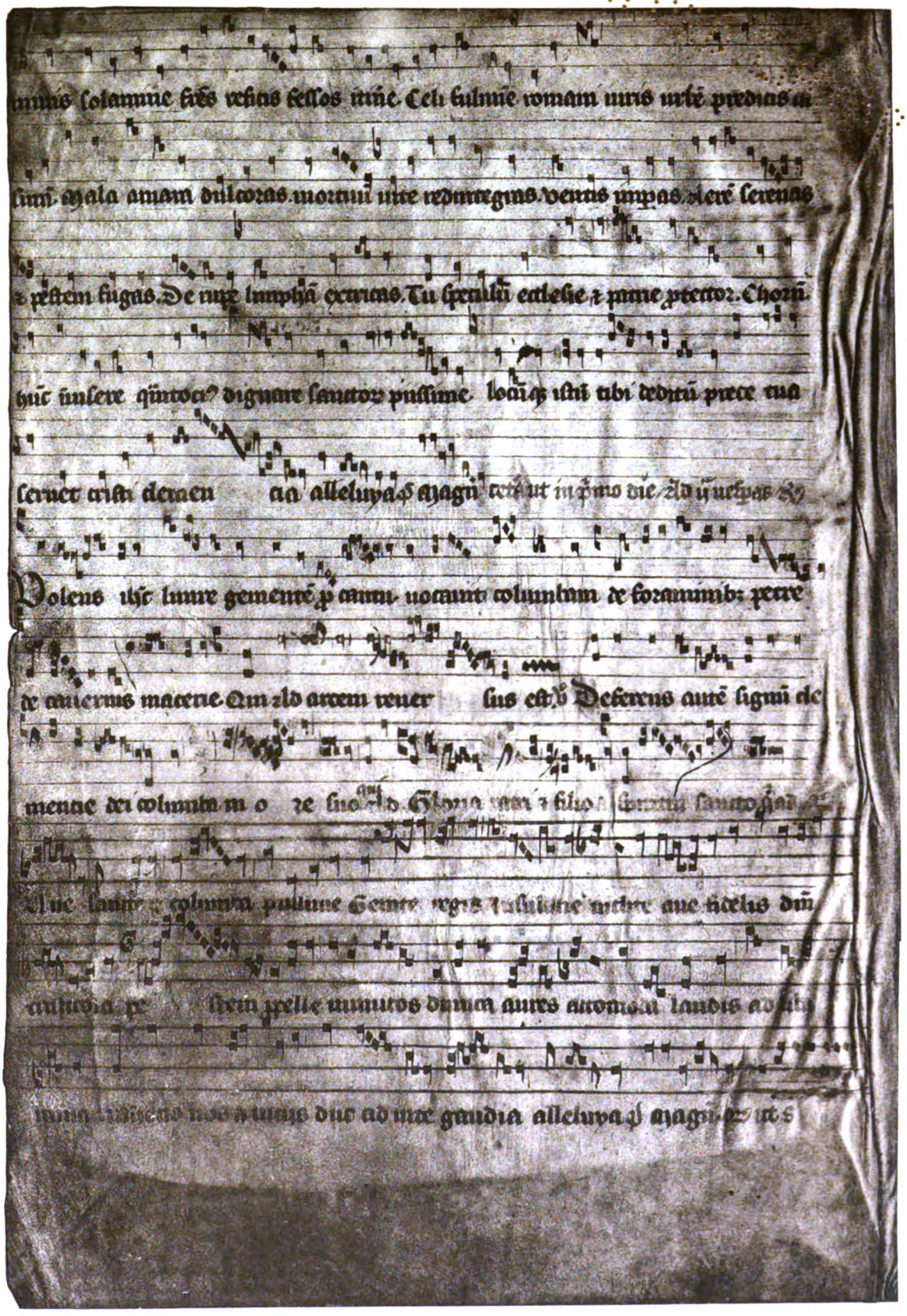

MS. 211, IV

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NAVAL GRAMMAR

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remains only one other church of any great size in Scotland for which such a service would be required, viz. that of the Augustinian Priory of Inchcolm. The prayer *te laudantem serva chorum ab incursu anglicorum* also points in the same direction, for Inchcolm was sacked by the English in 1335, and this service was evidently written not long after that date.

The service shows no connection with that in the Aberdeen Breviary. The proper anthems and Collect for Compline of Corpus Christi suggest a church of Canons Regular. The fact that the services of S. Columba, belonging to the Sanctorale, and Corpus Christi, belonging to the Temporale, are written in the same gathering and at the same time, point to their being an addition to a manuscript which was no doubt written in England at a date too early to contain Corpus Christi.

V. Two fragments of a Missal, probably of Sarum Use, containing :

(1) Part of the Passion and Gospel for Wednesday in Holy Week, with Collect and part of the Epistle for Maundy Thursday.

(2) Part of Gospel, Secret, and Communion of Maundy Thursday, and of Prophecy, Collect, and Lesson of Good Friday.

Such rubrics as remain are exceptionally short. The writing is possibly Scottish of the middle 15th century.

VI. One leaf of an English 12th century Grail, measuring $8'' \times 5\frac{3}{4}''$, 10 lines to a page.

Contains the end of the Communion of Friday after Ash Wednesday, and thence to the beginning of the Tract on the first Sunday in Lent. The contents are common to most Latin rites except the Grail, *Domine, refugium factus es*, on Saturday, which is that in the Missals of Durham and St. Albans, and is substituted for the usual *Unam petii* in the Whitby Missal.[1]

[1] Uses collated by Dr. J. Wickham Legg in *Missale Westmonasteriense* (H.B.S.), vol. iii, p. 1459.

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VII. Fragment of an English Lectionary of the 14th century, probably of Sarum Use, containing parts of the 4th, 5th, and 6th lessons from a sermon of S. Maximus, appointed in the Sarum Breviary for the 6th day after Christmas when a Sunday, and part of the first lesson for S. Silvester.

VIII. Two leaves of a 14th century English Collectar, $13\frac{1}{2}'' \times 9''$, in double columns of 21 lines. It is apparently of Sarum Use, and contains part of the Sanctorale from the Collect of Lady Day (25th March) to the Chapter at 1st Evensong of SS. Philip and James (1 May), including the Proper of SS. Richard, Ambrose, Tyburcius and Companions, Alphege, George, Mark and Vitalis.

IX. Two leaves (2nd imperfect) of a 14th century Sarum Grail, $11\frac{7}{8}'' \times 7\frac{3}{4}''$, 12 lines to a page, containing part of the Temporale from near the beginning of the Sequence *Dic nobis quibus* of Thursday after Easter, to Alleluia ℣. of Saturday after Easter (including the greater part of the Sequence *Victime paschali*).[1]

X. Two leaves of an English 15th century Processional, $6\frac{1}{2}'' \times 4\frac{1}{4}''$, almost certainly of Sarum Use, containing :

(1) Last part of ℟. *Tristis est anima*, ℣. *Ecce appropinquabit hora*, followed by ℟. *Ecce vidimus eum*.[2]

(2) Part of ℣. *Ostium abundavit*, ℟. *Revelabunt celi*, ℣. *In die perditionis*, followed by much abridged rubric preceding Reproaches on Good Friday.[3]

This Processional must have contained much less than that printed by Dr. Henderson.

XI. Two leaves of a 14th century Sarum Missal, $11'' \times 7\frac{1}{2}''$ (much cut), in double columns of 34 lines, containing : Part of Gospel and the rest of the Mass of the Common of a Virgin ; *In natali plurimarum virginum*, including Collect, Secret, and Postcommunion *Plurimarum virginum non martirum* ; *Commemoratio b. marie quotidie in capella et in choro . . . officium, Rorate*, etc.,

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[1] See *Missale ad usum Sarum*. Burntisland, 1861-83, ed. F. H. Dickinson, cols. 374-379.

[2] *Ibid.*, cols. 726*-730*, 761*-767*.

[3] *Processionale ad Usum Sarum*, ed. Henderson, Leeds, 1882, pp. 60, 61.

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to middle of Post-communion. All as in printed Sarum,[1] but with very few rubrics, and *Quinque prudentes* given as alternative Alleluia ℣. in Common of many Virgins, as in Arbuthnott Missal.[2]

XII. The lower half of a leaf of a very fine illuminated English Antiphoner in double columns, perhaps *c.* 1430, probably of Sarum Use, containing part of Lauds, Sext (iii is an error for vi), None, and 2nd Evensong of the Common of Apostles.

XIII. Fragment of leaf of an English 15th century Grail, apparently of Sarum Use, containing parts of two Grails and of three Alleluias with their Verses, from the Common of Many Martyrs, as in the printed Sarum.[3]

XIV. Leaf, probably of a Cluniac[4] Missal of the early 14th century, $10\frac{1}{4}'' \times 6\frac{7}{8}''$ (much cropped), containing Proper for SS. Eucherius (16 Nov.), Anianus and Gregory (17 Nov.), Odo, Abbot of Cluny (19 Nov.), Edmund K.M. (20 Nov)., Columbanus (21 Nov.), Cecilia (22 Nov.). The inclusion of S. Edmund suggests a House in East Anglia, but the hand appears to be French.

XV. Two leaves of a Portiforium, or abridged Breviary, with exceptionally short Lessons, $6\frac{1}{2}'' \times 4\frac{1}{4}''$, French [?], 14th century [?], containing the Sanctorale from S. Thomas (21 Dec.) to S. Agnes (21 Jan.), and from S. Scholastica (10 Feb.) to Lady Day (25 March), including Proper for SS. Silvester, Felix, Marcellus, Prisca, Fabian, Sebastian, Anthony (added in margin later), Scholastica, Valentine, Chair of S. Peter, Matthias, Perpetua and Felicitas, and Gregory.

XVI. Two leaves, $7\frac{1}{2}'' \times 4\frac{7}{8}''$, perhaps from the end of a French Book of Hours, of the late 15th century, containing the Hymn *Gaude pia magdalena* with Collect *Largire nobis clementissime pater* for S. Mary Magdalene, and Anthem *Supernus hospes*

[1] *Processionale ad Usum Sarum*, ed. Henderson, Leeds, 1882, pp. 63 and 69.

[2] *Liber Ecclesie Beati Terrenani de Arbuthnott.* Burntisland, 1864, pp. 431 and 433, 437 and 440.

[3] *Missale ad usum Sarum*, ed. F. H. Dickinson, Burntisland, 1861-83, cols. 687*, 688*.

[4] Cluniac Kalendar in Grotefend, *Zeitrechnung des Deutschen Mittelalters*, II, ii, p. 24.

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intravit and ℣. *O beata Martha*, with *Oremus* before Collect, which is missing.

On the second leaf there are some 18th century pen trials in which the name *Gerbier* is repeated.

XVII. Four leaves of an 11th century Sacramentary, measuring roughly $11\frac{3}{8}'' \times 8\frac{1}{2}''$ (but 3 are mutilated), 23 lines to a page, not English, taken from the binding of MS. 222, containing part of the Temporale and of the Commune Sanctorum, as follows :

Fol. 1. *Ad Complenda* (as for *In natale Domini ad Sanctum Petrum* in Gregorian Sacramentary) ;[1] *Dom. i post Natale Domini* (as for *Dom. ii*, in Gregorian Sacramentary) ;[2] *Missa de Sancta Maria* (as for *Dom. i post Natale Domini* in Gregorian Sacramentary).[3] A 14th century hand has inserted the *Postcom. Haec nos Communio*, which is taken from *In Octabas Domini ad Sanctam Mariam ad Martyres*, in Gregorian Sacramentary) ;[4] *Kal. Januarii, Circumcisio Domini.*

Fols. 2, 3, 4. *In natale unius martyris* ; *Item unius martyris* ; *De martyre pontifice* ; *In natale plurimorum martyrum* (as in Gregorian Sacramentary) ;[5] *De martyribus episcopis* ; *In natale confessoris episcopi* (as in Gregorian Sacramentary[6] for *In Natale unius confessoris*) ; *De episcopo doctore* ; *De confessore non episcopo* ; *Item de confessore non episcopo* ; *De confessoribus episcopis* ; *De confessoribus non episcopis* ; *De uno confessore* (partly). The Commune Sanctorum here is much fuller than that of the Gregorian Sacramentary, but agrees with it in certain parts.

XVIII. Two leaves, both mutilated, possibly from a Psalter of the 11th century, taken from the binding of MS. 74, containing part of the Service of the Dead, viz. Collects, Anthems, Responds, and Verses preceding Matins, and Matins to the middle of the 3rd lesson of the 3rd nocturne.

The usual Psalms, Anthems, Responds, and Verses are found,

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[1] *The Gregorian Sacramentary*, ed. H. A. Wilson, H.B.S. [1915], p. 12.
[2] *Ibid.*, p. 164. [3] *Ibid.*, p. 163. [4] *Ibid.*, p. 16.
[5] *Ibid.*, pp. 180-1. [6] *Ibid.*, p. 181.

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though occasionally the order varies. The lessons are very unusual, and being much mutilated are difficult to trace.

I. Noct. Lectio i. Nedes [?] alienis hom[. . .] vum et aur [. . .] si ne forte impleant.

Lectio ii. [. . .]am bonum qu[. . .] ingenta preciosa et [. . .] die nativitatis melius est ire.

Lectio iii. [. . .]atoris cui in diebus juventutis tue [. . .] est tempus afflictionis tue et [. . .].

II. Noct. Lectio i. Vivent mortui domine [. . .] fecti in finem mei resurgent.

Lectio ii. Hec dicit dominus de manu mortis liberabo populum meum.

Lectio iii. Multi deis [de iis] qui dormiunt in terre pulvere evigilabunt alii in vitam eternam.

III. Noct. Lectio i. Si [. . .] omnes moriuntur ita et [. . .] omnes vivificabuntur.

Lectio ii. Ecce misterium vobis dico (1 Cor. xv 51).

Lectio iii. Ipsi scs. diligenter satis qui [. . .] es domini sicut fur ita in nocte veniet.

XIX. Two fragments of a 12th century Grail, each containing one folio and a half, $12\frac{1}{2}'' \times 10\frac{3}{4}''$ (much cropped), in double columns, taken from the binding of MS. 123, containing :

(1) From the Off. *Ad te domine* of Dom. x post Pentec. to Gr. *Convertere* of Fer. via Jejunii, and parts of 4 Sequences as follows :

Juste judex Jhesu Christe rex regum et domine.

End of a Sequence. *Et tecum trip . . . diae in regno cui nullus persecutor ad propinqu . . .*

Johannes Jhesu Christo multum dilecte virgo (Nat. S. Joh.).

Verbum dei deo natum (S. Joh. ante portam latinam).

(2) From Ps. *Domini est terra et plenitudo ejus* In Vig. Nat. Domini to Gr. *Exiit sermo* In Nat. S. Joh. ; and one half-folio containing Off. *Gloria et honore*, Co. *Qui vult venire post me* ; Oct. S. Agnetis ; Procession, Anthems, and Introit In festo Purificationis ; and Off. and Co. In Cathedra S. Petri ; Sancti Gregorii Papa ; Annunciationis S. Marie and Introit *Circumdederunt me* of Dom. in Septuagesima.

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The only variation from Unreformed Roman Use [1] is in the Alleluia Verses, the Grail of Fer. iiii[a] Jejunii, and the Introit and Grail of the feast of the Annunciation.

It is well written in a clear round hand with red or red and blue capitals. One floriated initial begins the Introit for Christmas Day. The colouring, blue, red, green, and pale yellow, is somewhat crude and the workmanship also, but the result is effective. The music is in neums.

XX. One leaf of a 12th century Grail, $10\frac{7}{8}'' \times 8\frac{1}{8}''$, containing part of the Temporale from Ember Friday in Lent to Thursday after the 2nd Sunday in Lent. The music is in neums.

It does not agree with any of the Uses collated by Dr. Wickham Legg.[2]

XXI. Fragments of a noted Missal of the 12th century, English (?), containing part of the Temporale from the middle of the Gospel of Wednesday in the third week after Easter to the end of the Epistle of the Mass *Cantate* of 4th Sunday after Easter.

Corresponds as far as it goes with Sarum and not with York, Hereford or Roman.

XXII. Four fragments of a noted Missal of the 12th century, viz.:

(1, 2, 3) forming parts of a leaf containing from the middle of the Passion on Tuesday to end of Introit on Wednesday in Holy Week; Sec. *Grata tibi sint, domine, munera quibus* (see *Gelasian Sacramentary*, ed. Wilson, p. 217, where it is assigned to an Advent Mass); Postcom. *Repleti, domine sacri muneris*; Super Pop. *Tua nos misericordia.* The rest is common.

(4) containing parts of 1st Prophecy on Easter Even.

XXIII. Upper part of leaf of a noted Breviary of the 12th century, containing portions of anthems, responsories, and lessons from a Common, probably that of Many Martyrs.

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[1] *Missale Romanum*, Mediolani, 1474. (H.B.S., 1899.)

[2] *Missale Westmonasteriense*, iii. (H.B.S.)

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XXIV. Leaf of a noted Missal of the 12th century, containing the Epistle *Non cessamus*, Gospel *Loquente jhesu ad turbas ecce princeps unus accessit*, Sec. *Sacrificiis qs. dne. intende placatus ut et devotioni nostre proficiat et saluti*, Postcom. *Qs. ops. ds. ut illius salutaris capiamus effectum, cujus per haec misteria pignus accepimus. Per* of the 23rd Sunday; ferial Epistle *Nolo vos ignorare misterium* and Gospel *Interrogavit ihesum unus de scribis quod esset primum*; Mass of 24th Sunday after Trinity or Pentecost, with choir parts as on Dom. 23 at Sarum; Collect Epistle and Gospel as on Dom. 25; but Secret *Propicius esto* and Postcom. *Concede nobis qs. dne ut per hec*, as on Dom. 25 at York; beginning of ferial Lesson *Si fuerit populus meus Israel.*

XXV. Two fragments of a late 14th century noted Missal containing

(1) End of Gospel to beginning of Secret *Ds. de cujus gracie tue rore* of Thursday; part of Collect, Lesson and Gospel of Friday; end of Epistle, Grail, part of Gospel, Offertory and part of Secret *Concede qs. ops. ds.* of Saturday after the 3rd Sunday in Lent, and parts of the Mass of 4th Sunday.

(2) Parts of Prefaces, noted; rubric *Hic sacerdos inclinato toto corpore ad altare dicat* Te igitur *usque* benedicas *primus ordo* Te igitur; and a few lines of Canon.

XXVI. Two portions of a vellum leaf of a 14th century Ordinale, containing part of the Temporale following the Feast of the Epiphany.

XXVII. Leaf of a 15th century Breviary containing part of the Sanctorale from 2nd Evensong of S. Augustine to Lauds of the Beheading of S. John Baptist.

XXVIII. Four leaves of a 15th century Augustinian Breviary, $6\frac{1}{4}'' \times 4\frac{1}{4}''$, in double columns of 46 lines, containing part of the Sanctorale from 1st Evensong of the Feast of the Holy Lance, to 2nd Evensong of Conversion of S. Augustine, including the Proper of S. Monica.

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XXIX. One leaf of a 15th century noted Missal of a central European or possibly Scandinavian Use, containing part of the Sanctorale, from the Introit of the Vigil of the Assumption of B.V.M. to the Secret of the Octave of S. Laurence. The Choir parts are noted.

[In vig. Assump. Introit] *Salve s. parens*; Ps. *Quia concupivit*; Col. *Ds. q. virginalem aulam*; Ep. *Sapientia laudabit*; Gr. *Ben. et venerabilis vgo. d. genetrix*; Ev. *Extollens*; Off. *Beata es virgo maria*; Sec. *Munera nostra d. apud clementiam*; Co. *Regina mundi*; Postco. *Concede misericors ds. fragilitati nre presidium.*

In die [Assump.] *Gaudeamus*; Col. *Veneranda nobis*; Ep. *In omnibus req.*; Gr. *Propter veritatem et mansuetudinem*; ℣. *Audi filia*; All. ℣. *Post partum*; Seq. *Congaudent angelorum*; Ev. *Intravit*; Off. *Diffusa*; Sec. *Intercessio qs. dne.*; Co. *Dilexi*; Ps. *Mense celestis particeps effecti.*

In oct. Laurencii Introit *Probasti*; Ps. *Exaudi dne. justiciam*; Col. *B. Laur. nos, saciat dne. passio*; Ep. *Qui parce seminat*; Gr. *Posuisti*; All. ℣. *Levita*; Ev. *Nisi granum*; Off. *In virtute*; Sec. *B. Laurencii martyris tui honorabilem passionem.*

XXX. Two vellum fragments of a leaf of a 15th century Antiphoner, probably Dutch, but possibly German, containing portions of the 2nd, 3rd, and 4th responds from Matins of the Common of the Apostles.

XXXI. Two leaves of a 13th century theological MS., $12\frac{1}{2}'' \times 9\frac{1}{4}''$, in double columns, 50 lines to a page, probably English, with marginal gloss and headed Cap. xxxiii.

XXXII. One vellum leaf, measuring $12\frac{1}{4}'' \times 7\frac{3}{4}''$, in double columns, from a 14th century moral treatise on the Decalogue. Well written, with good filigree initials. English or French.

XXXIII. Three mutilated leaves of a very fine early 14th century MS. of the Decretals of Gregory IX, measuring roughly $11\frac{1}{2}'' \times 10\frac{1}{8}''$, but much cut, in double columns of 44 lines, with marginal gloss, either English or French workmanship, with decorative initials in blue, lake, and buff, and good filigree initials.

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Contains f. 1, Decretalium Gregorii IX, *Lib.* i, Tit. xxxii, De Officio Judicis. Ex litteris vestris accepimus—civitas caperetur Constantinopolis . . . (Tit. xxxiii, Cap. viii).

F. 2 and 3, *Ibid.* Lib. ii, Tit. vi, middle of Cap. v. [Sed] si actor non convenerit—qui salvis exceptionibus sibi competentibus in . . . (Tit. viii, middle of Cap. iv).

XXXIV. One leaf of Norwegian Law Book, $10\frac{1}{4}'' \times 6\frac{5}{8}''$, 25 lines to a page. Bears a note to this effect—*MS. from about* 1310. *The general law of King Magnus IV, book vii chap.* 26 *sqq.* (*Edition vol. ii, p.* 119 *sqq.*)

XXXV. One leaf of Moral Poem written in Norman French, closely resembling the *Manuel des Péchés* of William of Waddington, but not apparently part of that poem. It measures $8'' \times 6\frac{1}{8}''$, but is badly cropped, written in double columns of 25 lines. Cent. xiv, English.

Contains Cap. vii—middle of Cap. xi, the rubric of Cap. vii wanting.

. . . s purquei char nad pas reisun.

[Com]ment a dunkes dit unc.

End illegible, but rubric of Cap. xi reads, Si Adam e Eve auereient lie si engendrassent en parais.

XXXVI. Miscellaneous fragments which do not appear to be of sufficient interest to be described in detail.

212. KALENDAR. Laing, Div. ii. 387.

Latin, vellum, $5\frac{1}{4}'' \times 3\frac{1}{2}''$, ff. 12. Cent. xvi, French-Flemish. *Binding*: Paper, lettered 'Calendarium Romanum MS. c. 1510.'

Provenance and Notes. This is a late and very full Kalendar, and only general assumptions can be made from its contents as to its exact provenance. Its connections are mainly with the borders of France and Flanders, but it has also many English saints and not a few connected with Brittany, especially with Quimper.

In the 16th century it was in the possession of the family of

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Hugues Comte de Noyelle (at the mouth of the Somme), governor of Limbourg, Finance Minister of the Netherlands, and *Marguerite de Bourgoigne*, his wife, daughter and third child of Herman de Bourgoigne, Count of Falais.

A series of birthdays and obits of this family, from 1621-1666, are written in the Kalendar.[1] It is not unlikely that the Kalendar may have been in their possession earlier, if, indeed, it was not written for an ancestor. It contains an 18th century inscription on the first leaf, *Ex Biblioth. C. R. Jardel.*

213. ARNOLDI CREVECERODT SERMO. Laing 499*a*.

Latin, paper, $8'' \times 5\frac{11}{16}''$, ff. 8, 30 lines to a page. Cent. xvi (1521), German. Unbound, in leather case.

Contents :

Hic sermo extat editus per dominum Arnoldum Crevecerodt Augustinianum Misiensem [?] Episcopum ac Hildensemensem suffraganum quem recitavit in benedictione Domini abbatis monasterii sancti Michaelis. In die decem milium martyrum Anno domini millesimo quingentesimo vigesimo primo. Incipit sermo.

In nomine sancte trinitatis, etc. Venerabiles patres Domini spectabiles . . .

Ends f. 7, Quod ipse prestare dignetur cujus regnum et imperium sine fine permanet in secula seculorum Amen.

Provenance. The script is probably German; a clear hand, with a good rubric and a plain red initial.

214. SERMONES, ETC. Laing 499*b*.

Fragment of a 14th century theological MS., $7\frac{1}{2}'' \times 5\frac{3}{8}''$, ff. 8, in double columns of irregular length. Script French or Italian, containing various short sermons and other theological material. Unbound, in leather case.

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[1] See Appendix IV, § VI.

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215. Laing 499*c*.

ALEXANDRI DE VILLA DEI ALGORISMUS.

Latin, vellum, $7\frac{1}{4}'' \times 5''$, ff. 9, 28 lines to a page. Cent. xv, English. Unbound, in leather case.

Contents :

1. Algorismus (marginal gloss) . . . . . f. 1
   Hec algorismus ars presens dicitur in qua.
   Talibus indormis fruimur bis quinque figuris.
   Ends f. 6, Si par per medium sibi multiplicato propinquum.
   Laus tibi sit christe quoniam liber explicit iste.
   Explicit Algorismus.
2. Tractatus pro juvenibus informandis . . . . . 6 *v*
   Quot sunt partes orationis. Octo . . .
   Ends f. 8 *v*, concupisco et sicut de singulis, etc. Explicit tractatus pro juvenibus informandis.

216. FRAGMENT. Laing 499*d*.

Twelve leaves of an abbreviation or summary of the Decretals of Gregory IX, measuring $8\frac{3}{4}'' \times 5\frac{3}{4}''$, written in double columns, 40 lines to a page. Cent. xiii, English or French, well written with blue and red filigree initials. Unbound, in leather case.

Contains a single leaf of Book I and Book III (Tit. xxxiv, *De voti redemptione*, to Tit. xli, *De celebratione missarum*).

217. CHRONICLE. Laing 499*e*.

Two leaves of a vernacular version in verse of the prose chronicle of Guillaume le Breton. Folio 1 measures $12\frac{3}{8}'' \times 8\frac{3}{4}''$, f. 2, $12\frac{3}{16}'' \times 9''$, in double columns, 32 lines to a page. Cent. xiv (*c.* 1380), French. Each leaf is bound separately between glass.

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Contents :

Puiȝ vous fis de Garenne conte,
Et conte d'Aubemarle puiȝ . . . . . f. 1
Ends f. 2 *v*, Lois trente mille livres,
Et s'en revint ainsinc delivres.
Et fu absolt et . . .
The leaves are not consecutive.

Provenance and Notes. Certain clues to the history of the fragments are contained in inscriptions and jottings on the leaves as follows :

On f. 1 (*a*). An erased inscription, *Thomas Hutton or Hatton ex dono George Gascoigne* (*c.* middle of 16th century).
(*b*). Two names, *John Pekkam* and *John Temponief* [?] (end of 16th century).
(*c*). Four lines of notes in the same hand as those on f. 1v.
On f. 1v. A series of notes in a late 17th century hand in Law French, referring to statutes, charters, and inquests from Henry III to Henry VI.
On f. 2. The entry *Pretium* 1*£*, 15*s. anno* 1670, in the hand of the above notes.

From these it is evident that the fragments must have been in England in the middle of the 16th century. They must have been part of the binding, a fly-leaf probably, of a book which belonged to a certain George Gascoigne (not improbably the famous writer of *The Steele Glas*), and was afterwards presented by him to Thomas Hutton or Hatton. In the 17th century the margins of f. 1v were used for jottings by some one using Law French (the book they were attached to was probably a law book), and the book was either bought or sold in 1670 for £1, 15s. Afterwards the leaves were pasted down as end-pieces. The utmost care has been exercised in removing them from the binding, so that the script is still quite legible.

The vernacular translation of Guillaume le Breton's Prose Chronicle, of which these fragments are evidently a part, has been unknown hitherto. It is possible that it may have been the lost 'roman' of Jehan de Prunai, referred to by Guillaume Guiart in his poem *La Branche des Royaux Lignages* (written in 1306). This hypothesis has recently been worked out in some detail and the fragments printed in full.[1]

[1] See *Romania*, Jan. 1913, 'Fragments d'une Traduction Française en vers de la Chronique en Prose de Guillaume le Breton,' C. R. Borland and R. L. G. Ritchie.

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PHARMACEUTICAL ORGANIZATIONS

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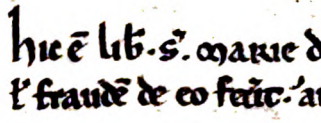
1.

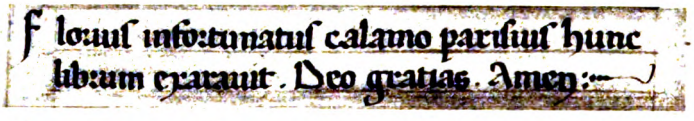
2.



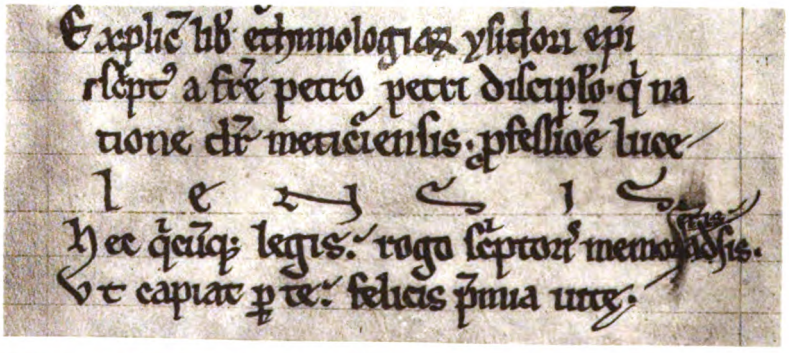
3.

4.

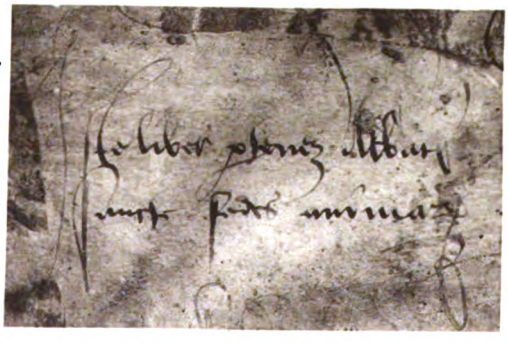
5.



6.


Explic lib ethymologiar ysidori epi
clepe a fre petro petri discipło q na
tione dr merciensis pfessione luce
Hec qcūq; legis· rogo sepiens memoriosis.
Ut capiat pte· felicis pmia uite·

7.



8. Liber bte marie de cupro·

1. MS. 163
2. MSS. 100 and 104
3. MS. 101
4. MS. 80
5. MS. 195
6. MS. 123
7. MS. 165
8. MS. 126

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218. Fragments of Auchinleck MS. Laing, Div. ii. 1.

Four vellum leaves measuring $10\frac{3}{8}'' \times 7\frac{7}{8}''$, in double columns, 44 lines to a page, English (North). Cent. xiv (not later than the middle), bound in cloth, lettered 'Fragments of the Auchinleck MS.'

Contents :

1. Fragments of 'The Liif of Adam.'
   Liȝtbern þat angel briȝt (l. 1).
   . . . . .
   Þat may on min errand gon (l. 352).
2. Fragments from Romance of Richard Cœur de Lion (headed LVI).
   (*a*) R[ichard went agayn] wel stille (l. 1745, acc. to Weber).
   . . . . . .
   After him priked on her stede (l. 1918, *Ibid.*).
   (*b*) And of whete grete plente (l. 2579, *Ibid.*).
   . . . . . .
   Erl, baroun, squier and kniȝt (l. 2762, *Ibid.*).

Provenance and Notes. The first fragment has been printed by David Laing in *A Penniworth of Witte*, etc., Abbotsford Club, 1867, pp. 49-60 (as is noted in the Preface to this volume, enclosed with the Fragments).

The other two fragments of the Romance of Richard Cœur de Lion correspond, as indicated, with Weber's edition of the poem,[1] though the text varies slightly.

Two of the leaves were given to David Laing as specimens of old writing, and were in his possession some time before he discovered them to be part of the Auchinleck MS. Other two were secured by him later. They seem to have been used as covers for books which were purchased as notebooks by a professor at St. Andrews before 1750. (See Preface referred to above and enclosed with Fragments.)

[1] Weber, *Metrical Romances*, vol. ii, pp. 69 and 101.

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APPENDIX I

Short Notes on the Greek MSS. in the Library, contributed by H. J. W. TILLYARD, M.A., University Lecturer in Greek.

219. GOSPELS. D. b. III. 6.

Perg., 14cm × 10cm. At the beginning a Table of Lessons. Text ends John xx 18. Two painted and gilt miniatures remain, both damaged, representing SS. Matthew and Mark. Date probably 12th century.

Contains the inscription *ex libris Domini Johannis Chesselaei*, and seems to have been presented to the Library by Sir John Chiesley about 1650.

220. GOSPELS. Laing 6.

Perg., 24cm × 16cm. Large bold writing, headings and initials red, incomplete at the beginning (Matt. vii 7), 14th century.

From Woodhouse MSS. (*vide* Laing Catalogue).

221. GOSPELS. Laing 667.

Perg., 19cm × 14cm (Aliquot Chart. poster.). Dates and headings red. Table of Lessons at the beginning incomplete, as is the text itself, which goes from Matt. i 17 to John i 42. The date 1712 appears on f. 1, but is obviously not that of the MS. itself, which may belong to the 15th century. Of the section numbering only $1\alpha'$, f. 54*b*; $1\beta'$, f. 55; $1\theta'$, f. 79*b*, can be made out.

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222. GOSPEL LECTIONARY. Laing 9.

Perg., 29cm × 22cm, double columns. Text in black, musical recitation marks (Ecphonetic) in red. Rubrics and headings in red, some illuminated initials. Begins with lesson for Easter Sunday. Cent. xii. Red plush binding.

The musical recitation of the Gospel is still used in the Greek Church, though it rests wholly on tradition, the Ecphonetic signs being of uncertain meaning. Probably they showed the rise and fall of the voice and indicated certain stereotyped phrases, but did not give the precise notes used. (Cf. J. Thibaut, *Origine byzantine de la Notation neumatique de l'Eglise Latine*, pp. 15 ff.)

223. PSALTER. Laing 12.

Chart., 19cm × 14cm, 148 ff. Dated 1591. Headings and initials red.

At the end two poems on the Psalms.

224. Laing 811.

'RITUAL ORDINANCE' OF NEOPHYTUS.

Perg., 16·4cm × 12cm, written in Cyprus in 1214 by Basil, a priest and notary of the diocese of Paphos; an early copy of the original MS. of Neophytus.

Fully described by the Rev. Frederick Warren, B.D., in *Archeologia* [1882], vol. 47, p. 1 *et seq.*

225. ACTS OF SAINT THECLA. Laing 123.

Perg., 41cm × 30cm, 14 pp., double columns. Fine writing, probably 13th century.

Title: + Ἄθλησις τῆς Ἁγίας πρωτομάρτυρος Θέκλης.

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On p. 6 appears a section number *κέ* (=25). This, being a direction for the binder, shows that our MS. is a fragment of a large book of Synaxaria or Acta Sanctorum.

226. ZONARAE LEXICON. **Laing 178.**

Chart. bombaz., 29cm × 22cm. Begins at *ἀκροτόμβιον*. Cent. xv-xvi.

According to a note by Laing it was 'brought from Constantinople by the Rt. Hon. Sir Robert Liston.'

227. CHRYSOLORAE EROTEMATA. **Laing 184.**

Perg., 14·5cm × 9cm. Initials and headings red (one illuminated). Probably 16th century.

Was in Dr. Askew's library (sold 1775 and 1785), and later seems to have been sold at 'Bearcroft's Sale.'

228. CHRYSOLORAE EROTEMATA. **Laing 572.**

Chart., 20cm × 14cm. Initials and headings red. Writing western in appearance, perhaps 16th century.

229. **Laing 49.**

FRAGMENT OF ONOMASTICON OF JULIUS POLLUX.

Chart., 22·4cm × 14·8cm. Title on f. 1, *Ὀνομασίαι θεῶν καὶ δαιμόνων καὶ τῶν περὶ αὐτὰ καὶ τιμῶν καὶ τόπων καὶ χωρῶν καὶ τῶν περὶ αυτ . . . καὶ τὰ τῶν τεχνητῶν καὶ τῶν θεραπευτῶν.*

At beginning and end a fragment by a later hand, apparently on same subject. Probably Cent. xv, since there is a late 15th century inscription on the inner board, *Conventus Santi*

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Marci de flor[enti]a, showing that it was in the library of the Convent of San Marco, Florence.

230. D. b. VI. 13.

CASSIANI BASSI GEOPONICA SIVE DE RE RUSTICA.

Chart., 25·7cm×17·4cm. Treatise on Agriculture (Libri xx).

Presented 1630 by Mr. Alexander Johnstoun, 'jurisprudentie studiosus.' Written probably late 16th century.

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APPENDIX II

The following notes upon certain Coats of Arms which occur in some of the manuscripts are contributed by Mr. A. VAN DE PUT of the Victoria and Albert Museum.

(1) MS. 35. Two shields:

1. *Paly of six argent and azure a bend gules*, for Viry; *on the bend in chief a crescent gules* (for difference).
2. Quarterly: 1, 4, Viry (as above); 2, 3, *gules on a cross or five mullets* (6) *azure*, for Des Clets.

Both houses are of the Genevois. Pierre de Viry appears as grand-prior of Saint-Oyand in 1495, and he is mentioned after the death of Abbot Pierre Morel in 1510; but was never abbot of the monastery, as is alleged in *Gallia Christiana Nova* (iv. col. 252).[1] An Etienne de Viry was 'chambrier' of Saint-Oyand in 1447.[2]

Authorities.—[1] D. P. Benoît, *Histoire de l'Abbaye et de la Terre de Saint-Claude*, vol. ii, pp. 225-6, 1892. [2] *Ibid.*, pp. 150, 152.

(2) MS. 38. *Barry of four argent and sable a chief gules*; arms of Manzoli, of Bologna.

For an account of this family see Dolfi, *Cronologia delle famiglie nobili di Bologna*, 1670, p. 510.

(3) MS. 45. *Azure three fleurs de lys or*, for France; *impaling ermine*, for Brittany; *the shield ensigned by a royal crown and within a collar of the Order of S. Michael.*

Arms of Anne of Brittany, Duchess of Brittany, Queen of France. She married, 1491, Charles VIII; he died 1498-9. Secondly, 1499, Louis XII; she died in 1514. The representation of the arms within the collar of S. Michael is somewhat unusual.

(4) MS. 49. *Azure a bend of the same tincture semy of fleurs de lys or, fimbriated argent.*

The insignia of the Nobili family, of Florence.

(5) MS. 51. *Argent a chevron sable between three roses gules, seeded or; the shield is charged upon a mitre and crosier and encircled by a laurel wreath.* For Pierre de Lancrau, Bishop of Lombès, 1561-98.

The Bishop was of an Angevin family.

Authorities.—*Gallia Christiana Nova*, xiii, 326; *Revue historique, littéraire et archéologique de l'Anjou*, 1876, pp. 202, etc.; Denais, *Armorial général de l'Anjou*, ii, 238, 1855.

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(6) MS. 68. *Gules a chief argent over all a lion rampant azure crowned or; the shield charged upon a crosier.*

The arms exemplify an Abbot of the important baronial house of Mareuil of Périgord. Pierre de Mareuil, Bishop of Lavaur (Languedoc), 1544-56, was Abbot of Brantôme (Périgord), in the Order of S. Benedict, from 1538.[1] Jean de Marevil was Abbot of Quinçay from about 1526, and of Noaillé, 1540-74, both Benedictine Houses of Poitou. Of the same family was Raymond de Mareuil, Archbishop of Bordeaux, 1158-59. The arms were occasionally borne *per fesse* and the lion uncrowned.

Authorities.—[1] Baron de La Batut, 'Notice sur les prélats issus de familles périgourdines avant 1789,' *Bulletin de la Société historique et archéologique du Périgord*, x, 377, 1883 (cf. xxv, 227, 1898). Also *Gallia Christiana Nova*, ii, 1292, 1494; xiii, 345.

(7) MS. 120. Quarterly: 1, 4, *or two pales gules*, for Aragon; 2, 3, *argent a cross potent sable*, for Calabria.

Léopold Delisle[1] and G. Mazzatinti,[2] the principal authorities, agree in attributing MSS. with these arms (technically the insignia of a Duke of Calabria of the Aragonese line of Naples, and heir apparent) to Alfonso V (d. 1458), rather than to his successors, of whom Ferdinand I (d. 1494) was a bibliophile. The royal Aragonese library was brought to France by Charles VIII after his conquest of Naples, and was kept at Blois. Thence, and from the volumes sold by Queen Isabella del Balzo to Cardinal Georges I d'Amboise, is derived the collection of works of this provenance in the Bibliothèque Nationale, Paris. The last Aragonese prince of Naples, Ferdinand, Duke of Calabria, died at Valencia in 1550, bequeathing his library to the monastery of San Miguel de los Reyes, at the dissolution of which a certain number of volumes found their way into the University Library at Valencia,[3] and the remainder were dispersed without record.

Authorities.—[1] *Histoire Générale de Paris: Le Cabinet des Manuscrits de la Bibliothèque Impériale*, i, 217; iii, 357, 1868, 1881. [2] *La Biblioteca dei Re d'Aragona in Napoli*, pp. xiii, lxxxv, 1897. [3] M. Gutiérrez del Caño, *Catálogo de los manuscritos existentes en la Biblioteca Universitaria de Valencia*. 1913.

(8) MS. 161. Quarterly: 1, 4, *azure three fleurs de lys or, a label of three points argent*, for Orleans; 2, 3, *or a serpent azure, ondoyant in pale, devouring a child gules*, for Milan. *The shield is ensigned by a jewelled circlet, and surrounded by the collar of the Order of S. Michael.*

Arms of Louis II, Duke of Orleans, b. 1462, son of Charles, Duke of Orleans and (titular) of Milan (d. 1465-6), by his third wife, Mary of Cleves; and grandson of Louis of Valois, Duke of Orleans (d. 1407) and Valentina Visconti. The date of his election to the Order of S. Michael, which is uncertain, was under Louis XI (d. 1483), *i.e.* between the first promotions to the Order upon its foundation by that monarch in 1469, and before the first promotion under Charles VIII in 1485.[1] Louis II of Orleans reigned as Louis XII from 1498 till 1515. The date assignable to the arms is consequently *circa* 1470-98.

Authorities.—[1] *Revue historique, nobiliaire et généalogique*, 3rd series, iv, 202. 1879.

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(9) MS. 162. Four Coats:

1. *Gules a griffin segreant, langued and crowned or*, for the city of Perugia.
2. *On a bend azure between two laurel* (? *may*) *branches vert three stars of the field; the arms ensigned by a mitre*, for Alessandro Numai, Bishop of Forlì, 1470 (d. before August 1485).
3. *Azure a lion rampant argent debruised by a bend or; the shield ensigned by the papal tiara*, for Paul II, Pope (1464-71).
4. *Per fesse* (i) *two lions affrontés each supporting with one paw a rose gules, in chief a martlet sable*, and (ii) *bendy of six or and gules; a divise vert upon the partition line, charged with a barrulet wavy or; the arms ensigned by a red hat*, for Cardinal Giovanni Battista Savelli, of the line of Palombara. He was raised to the purple by Paul II towards the end of his pontificate, but reserved *in petto* till 1480, Governor of Perugia, 1466-8, legate to Perugia and Umbria *circa* 1481-2. He died in 1498.

(10) MS. 195. *Or a lion rampant gules, crowned or, within a double tressure flory counterflory; the shield is ensigned by a barred helmet affronted, surmounted by the crest—out of a crown, a demy lion* (*in profile*), *gules, crowned or, grasping in the sinister paw a sword in pale; the shield is encircled by a chain or double cord knotted with rosettes. Supporters two unicorns*, as from the reign of James III (Stevenson, ii, 379).

The achievement may be assigned to James III of Scotland (1460-88), but presents a notable variant in the crest.

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APPENDIX III

The following notes on the script of the Celtic Psalter, MS. 56, are contributed by Professor W. M. LINDSAY, St. Andrews :—

Irish script would be used in Scotland up to the 15th century in those parts where Gaelic was spoken ; but tests have not yet been discovered which will enable us to distinguish Scoto-Irish script from native Irish script.

After the Old Irish period, *i.e.* from the 10th century, Irish script is not easily dated. For the dating of this MS. we have

1. A ' terminus ante quem ' supplied by entries on f. 141 *v* and 48 *v*. These entries are in Continental script which can be dated with some certainty.
2. A form of open ' a ' used in this MS., and similarly of ' q,' not, I think, found in Irish script after the 11th century. (See Nat. MSS. Ireland.)
3. Abbreviations.—Irish abbreviations, which first appear in the 10th century, are f̄=' for ' (in Latin words, *e.g.* f̄tis=' fortis '), us̄=' usque,' c̄li=' caeli,' etc., cp̄=' caput,' etc. etc. These are of so frequent occurrence in this MS. that it must be later than the 10th century.

   For later MSS. a useful milestone is supplied by the Coupar-Angus Psalter, a MS. in the Vatican Library which is described (with plates) in vol. ii of the Series Minor of the *Codices Vaticani selecti phototypice expressi* (Rome, Danesi, 1910) ; its abbreviations published by the Rev. Dr. H. M. Bannister in *Zeitschrift für Celtische Philologie*, vol. viii, pp. 246-58. Its date (century xii, xiii) is fairly certain ; for the Coupar-Angus librarian's entry in Continental script at the beginning is (Sir G. Warner has said it) of the 13th century, and the ink of this entry is manifestly, to those who have seen

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the actual MS., much later than the Psalter itself. On the other hand, it cannot be earlier than the 12th century, for it contains extracts from the *Magna Glossatura* of Peter Lombard, written before the middle of the 12th century. It has a number of abbreviations, *e.g.* ipā, 'ipsa,' of a later type, which are not found in the Edinburgh MS. So the Edinburgh MS. is older.

Of the Edinburgh MS. abbreviations the following, too, are later than the Old Irish period: gloā= 'gloria,' t̊=tua, t̊=tuo; oclō=oculus; s̊=suo; s̊= sua; the 'm' symbol used for intervocalic *m*; the form of the 'ejus' symbol; the 'ra' symbol which has not quite its latest form but is still the double apostrophe.

The editors of *Collezione Fiorentina* assign the Irish script of the Florence Boethius (Laur. lxxvii *et seq.*) to the 12th century. It has all these 'late' symbols and others too, *e.g.* hā=haut (*i.e.* haud), f^{t}=fuit, sm̄r= semper, v^{r}=vir (*e.g. vir*tutes).

To make a guess, with the help of all these facts, I would say 'eleventh century.'

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APPENDIX IV

Under this heading will be found certain material contained in some of the MSS., which is referred to but not fully transcribed in the descriptions.

I. CHRONICLE OF SCOTTISH HISTORY, 1056-1401, CONTAINED IN MS. 27.[1]

f. i Anno domini m°lvi° Malcolmus filius Duncani suscepit regnum Scocie jure hereditario et regnavit xxxvii annos. Et anno m°lxvii° desponsata est ei Margareta regina Scocie ex qua genuit vi [sex] filios, scilicet Edwardum, Edgarum, Edmundum, Etheldredum, Alexandrum et David et duas filias, scilicet Matildam reginam Anglorum et Mariam comitissam Bolonie, qui anno regni sui xxxvii cum maximam praedam fecisset in Anglia ex improviso interemptus est idus Novembris et primogenitus ejus Edwardus lancea percussus xvii Kl. Decembris [qui] satis cessit. Quod ut felicis memorie Margareta audivit ymmo ut verius dicam spiritu sancto prescivit confessione et communione deo [. . .] in sanctam [?] [. . .] deo spiritum reddidit, xvi° Kl. Decembris. Invasit igitur regnum Scocie Donaldus frater predicti regis Malcolmi legitimis [heredibus scilicet] Edgaro, Alexandro et David qui [. . .] etatis erant exilio relegatis, sed Duncanus predicti Malcolmi filius licet [?] bastardus, qui erat obses in curia Willelmi Rufi regis Anglie auxilio ejusdem regis superveniens patruum suum fugavit et susceptus est in regem et regnavit anno et dimidio. [Iterum] quidam comes Scocie de Mearnes [consilio] predicti Donaldi viribus collectis necem [. . .] nequiter intulit. Donaldus iterum regnavit, invadens regnum tribus annis et dimidium. Itaque [?] Edgarus filius regis Malcolmi illi duo scilicet Duncanus et Donaldus [. . .] regni licet minus fideliter v annis regnum Scocie [. . .] legittimis heredibus exulavit. Anno domini m° nonagesimo viii° Edgarus predicti Malcolmi regis et dicte gloriose regine filius, jure hereditario regnum Scocie suscepit, Donaldo capto et carceri [perpetuo damnato] et regnavit feliciter ix annis. Anno m°cvii° [vitam terminans scilicet] vii Idus Januarii. Alexander frater ejus regnum suscepit per successorem [regnans gloriose] xvii annis qui anno regni sui viii^to^ fundavit
f. i *v* monasterium [?] de [Scona . . .] anno domini 1114 et sumptibus propriis construxit et ecclesiam ejus per Turgotum episcopum sancti Andree in

[1] For the early part of this Chronicle, 1056-1107, cf. *Chronica de Mailros*, Bannatyne Club, 1835, pp. 51, 52, 'Malcolmus filius Duncani—regnans gloriose xvii annis.'

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honore sancte trinitatis dedicari fecit et anno 1124 migravit ad dominum et sepultus est apud Dunfermyln viii Kl. Maii.
Anno domini 1153 obiit David rex apud Carlele.
Anno dni 1165 obiit Malcolmus Rex apud Jedworth.
Anno dni 1175 martirizatur beatus Thomas Cantuariensis.
Anno 1217 obiit Willelmus rex apud Strivelyne.
Anno 1220 translatus est sanctus Thomas.
Anno 1241 obiit Alexander secundus rex in Kerwera.
Anno 1285 obiit Alexander tertius rex apud Kyngorne. [Cf. curious error in Kalendar noted above.]
Anno 1280 obiit Alexander filius ejusdem apud Londores.
Anno 1288 interfectus est comes de Fyffe.
Anno 1291 orta est contentio inter Brwce et Baylele.
Anno 1292 Johannes Bayloyle factus est Rex ultimo die Novembris.
Anno 1296 capta est villa Berwici per regem Anglie iii Kal. Aprilis.
Eodem anno xi Kal. Maii ejecti sunt omnes Anglici de Scocia.
Eodem anno v. Kal. Maii commissum est bellum de Dunbarre.
Anno 1297 commissum est bellum pontis de Strivelyne.
Eodem anno Willelmus Walise hyemavit in Anglia a festo omnium sanctorum usque ad natale dñi et per ipsum eodem anno ejecti fuerunt omnes Anglici de Scocia.
Anno 1298 Kal. Aug. commissum est bellum de Fawkirk.
Anno 1302 vi Kal. Aug. commissum est bellum de Roslone.
Anno 1303 Rex Anglie peragravit planas et montana Scocie.
Eodem anno civitas Scocie reversa est ad pacem regis Anglie.
Anno 1304 rex Anglie obsedit castellum de Strywelyne.
Anno 1305 interfectus est Willelmus Walaise.
Eodem anno interfectus est Johannes Comyne.
Anno 1306 erectus est Robertus Brwse in regno Scocie.
Eodem anno 19 die Junii commissum est bellum de Methfen.
Eodem anno iii Id. Aug. conflictus de Dalry in finibus Ergadie.
f. ii Anno 1307 die natalis dni fuga de Slewach (Slaines) per regem Robertum.
Eodem anno obiit primus Edwardus rex Anglie crudelis . . .
Anno 1308 fuga de Inverewre per regem Robertum.
Eodem anno apud fluvium de Dee victoria contra Galwidienses.
Eodem anno victoria contra Ergadienses.
Anno 1310 facta est fames valida regno Scocie.
Anno 1312 capitur Berwyk per Robertum regem Scocie.
f. ii *v* Anno 1313 capitur castrum de Roxburgh per Jacobum de Douglas.
Eodem anno capitur Castrum de Edinburgh per comitem Moravie.
Anno 1314 commissum est bellum de Banokburne.
Anno 1315 Edwardus de Brwce transivit in Ybernia.
Anno 1315 Robertus rex transivit in Ybernia.
Anno 1317 spoliati sunt cardinales in Anglia.
Anno 1318 capitur villa Berwici per Scotos. Eodem anno conflictus apud Dundalge in Ybernia.
Anno 1319 Rex Anglie obsedit Berwicum sed non profecit.
Anno 1320 in principio Augusti tentum fuit nigrum parliamentum.
Anno 1323 natus est Rex David iii Nonas Martii.
Anno 1327 conservatur pax inter regna apud Edynburgh.

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Eodem anno conflictus de Werdale.
Eodem anno obsessio de Norham per regem Robertum.
Anno 1328 rex David desponsavit Johannem sororem Regis Anglie.
Anno 1329 obiit Robertus rex apud Cardross.
Anno 1331 coronatus Rex David apud Sconam.
Anno 1332 commissum est bellum de Dupplyn et bellum de Anand.
Eodem anno Edwardus Bailloyle factus est rex Scocie apud Sconam.
Eodem anno capitur villa de Perth per Jacobum et Simonem Freser.
Anno 1333 commissum est bellum de Halidoun.
Anno 1335 commissum est bellum de Kylblene.
Anno 1336 secundus adventus regis Anglie apud Perth.
Anno 1338 obiit Andreas de Moravia custos Scocie.
Anno 1339 capta est villa de Perth per Robertum senescallum.
Anno 1341 capitur castellum de Edynburgh per W. de Douglas.
Eodem anno venit rex David de Francia in Scociam.
Anno 1342 capitur Roxburgh per Alexandrum Ramsaie[?].
Eodem anno idem Alexander occiditur per W. de Douglas.
Anno 1346 commissum est bellum de Doram.
Anno 1350 facta est prima pestilencia in regno Scocie.
Anno 1355 occubuit David de Berclay apud Aberdene.
Anno 1355 conflictus Nesbyth.
Eodem anno capitur Berwyke per comitem de Anguse. In eodem anno reddita est Regi Anglie.

f. 231 *v* Anno 1346 [sic] commissum est bellum de Poyteris in francia et captus fuit Johannes Rex.
Anno 1357 liberacio regis David de Anglia et anno 1359 impetravit idem Rex a papa decimam totius cleri Scocie pro triennio ad redemptionem suam.

f. 232 Anno 1360 liberacio Johannis regis francie de Anglia.
Anno 1362 obiit Johanna Regina Scocie in Anglia.
Eodem anno facta est secunda mortalitas in Scocia.
Eodem anno facta est conspiracio contra regem David per quosdam suos.
Anno 1363 Rex David desponsavit Margaretam de Logy.
Anno 1369 celebratur divorcium inter eosdem.
Anno 1370 obiit idem rex David viii Kal. Marcii apud Edynburgh.
Anno 1371 coronacio regis Roberti vi Kal. Aprilis apud Sconam.

f. 232 *v* Anno 1375 facta caristia magna in regno Scocie in estate.
Anno 1377 obiit Edwardus de Wyndesore Rex Anglie.
Anno 1378 factum est cisma in ecclesia duobus in papam creatis.
Eodem anno combusta est ecclesia sancti Andree in Scocia.
Anno 1379 combusta est ecclesia de Abirbrothick.
Anno 1380 facta est tertia mortalitas in regno Scocie.
Eodem anno obiit Karolus Rex francie.
Anno 1381 dux Lancastrie venit in Scociam tam refugie.
Anno 1384 obiit Willelmus comes de Douglas.
Anno 1385 venerunt francii in Scociam.
Anno 1388 nonas Augusti conflictus de Otterburne et obiit Jacobus secundus comes de Dowglas.
Anno 1390 obiit secundus Robertus Rex Scocie.
Eodem anno combusta fuit ecclesia de Elgyne et villa.

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Anno 1395 destructa fuit pro majore parte tota patria inter Dee et Spe propter discordiam inter dominum Jacobum de Lyndesay et Robertum de Kethe.
Anno 1384 Walterus de Wardlaw factus est cardinalis et vixit tribus annis.
Anno 1391 xviii die Januarii interfecti fuerunt per ketheranos vicecomes de Angus et Walterus de Lychtoun.
Anno 1401 obiit Robertus de Keth nepos Regis Roberti secundi.

II. Other Extraneous Material contained in MS. 27.

On the upper part of f. ii there is a rubric for a series of Masses for the Dead with collect, and on f. 288 are some verses in Latin and vernacular as follows :

(1) Per dominum dicas, dum patrem presbyter oras
Principium natum memorandus dicas per eundem.
Si circa finem qui tecum scire memento
Commemorans flamen ejusdem dic prope finem.
Si natum rogitas qui cum patre dicere debes
Si tres personas qui vivis dicere nosces.
Exorzizando rogitans demones profugando
Dic per eum qui venturus judicare per ignem.

(2) Paria sunt paria imparium :
Ex ariete et capricorna titirus,
Ex capricorno et ane musso,
Ex asino et equa mulus,
Ex equo et asina burdo,
Ex lupa et cane ibrida,
Ex lupo et cane licisca.

(3) Pena adulterii
Hiis quatuor casibus sine dubie cadet adult[erii]
Aut hic sit pauper subita morte morietur
Aut cadet infamiam per quam dabunt carcere vid etur]
Aut aliquod membrum casu vel vulnere perdet.

(4) For owty*n* dowte al awowtere
Sal thole su*m* payne þ*at* folouse here.
Owthir sal he his gudis tyne
And swa of pov*er*te thole þe pyne,
Or þa*n* sal he thole sodayne deede
Unwetand qwe*n* or i*n* qwat stede.
Or of p*er*sone þe payne sal he
Thole þ*at* sal ful nayouse be.
Or of su*m* me*m*bre thole tynsel
Thruc maledy or wonde cruel.

(5) H. patre guberviso [?] post R. reget J. G. relicto
Post H. E. rex sit [?] post E. postea mira.
Versus thome cantuar[iensis].

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III. Birthdays of the Babhram (or Babham) Family, 1451-1474, from MS. 39.

f. 135 *v* Memorandum quod in die Sabbati existen. ultimo die Maii et die Sancte Petronille virginis anno dñi millesimo cccclio natus erat Ricardus Babhram filius meus primogenitus, E. adtunc littera dominicali.

Item in die Lune existen. xxvio die Marcii anno dñi millesimo ccccliiio natus erat Thomas Babhram filius meus, G. adtunc littera dominicali

Item in die Martis existen. iiio die Decembris anno dñi mocccccliiiio nata erat Leticia Babhram filia mea, F. adtunc littera dominicali.

Item in die Jovis existen. tercio die Junii anno dñi mocccclvio natus erat Johannes Babhram filius meus, C. adtunc littera dominicali.

Item in die Jovis existen. xv die Septembris anno dñi millesimo ccccIviiio natus erat Willelmus Babhram filius meus, B. adtunc littera dominicali.

Item in die Jovis existen. primo die Marcii anno dñi mocccclixo natus erat Robertus Babhram filius meus, . . . adtunc littera dominicali.

Item in die Sabbati existen. viio die Junii anno dñi millesimo mocccclxo nata erat Johanna Babhram filia mea, D. adtunc littera dominicali.

Item in die Sabbati existen. . . . die Marcii anno dñi mocccclx . . . nata erat prima Margareta Babhram filia mea, . . . adtunc littera dominicali.

Item in die Sancti Bartholomei existen. xx die Septembris anno dñi mocccclx . . . nata erat iia Margareta Babhram filia mea . . . adtunc littera dominicali.

Item in die Sancti Edwardi regis existen. xiiio die Octobris anno dñi mocccclx . . . nata erat iia Johanna Babhram filia mea . . . adtunc littera dominicali.

Item in die Sancti Augustini existen. xxvio die Augusti anno domini mocccclxixo nata erat Isabella Babhram filia mea, . . . adtunc littera dominicali.

Item in die Nativitatis beate Marie virginis existen. viiio die Septembris anno dñi mocccclx . . . nata erat Alicia Babhram filia mea . . . adtunc littera dominicali.

Item xxiiiito die Januarii anno dñi millesimo cccclxxiido natus fuit iidus Johannes Babhram filius meus, . . . adtunc littera dominicali.

Item xxxo die Octobris anno dñi millesimo cccclxxiiiito nata fuit Anna Babhram filia mea . . . adtunc littera dominicali.

IV. German Verses from MS. 78.

A. Alle gut dinck lass dir lip sin,
B. Beschleuss die in dynes herzen schrin.
C. Czu tugende kere din leben,
D. Din herze lere streben.
E. Erbar und wirdichlich salt du sin,
F. Falscheit und untugent salt du flyhen.

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G. Gut und stede sy din geberde,
H. Hude dich daz dirs nyman verkere.
I. In ganzen truwen one wang,
K. Kere din sin in eynen guden gedanck.
L. Lip salt du dich machen
M. Mit stedickeit in allen sachen.
N. Nit uberhebe dich zu sere,
O. Otmudig salt du nemen ere.
P. Prufe alle ding zum besten,
Q. Quit mach dich boser geste[n]
R. Rümer und kleffer salt du vermyden,
S. Sich nyman salt du nÿden.
T. Twing alle diese lere an dich,
V. Werlich es beruwet nimmer dich.
X. Xpm̄ salt du mÿnnen [yn] lip haben,
Y. Yn herze und yn sinnen,
Z. Zu lone salt du das hymelrich gewinnen. Amen.

V. Additional Material from MS. 114.

1. *Fragments of English Verse on ff. i and ii.*

f. i So þat at myn endyng day
Cl[ene] [o]f synne dye i may,
With shrift and hosel at myn ende;
So þat my soul mai wende
In to þat blys empere
Þere þu reynest lord and sere.
Swete lady seynt Mary,
Full of al cortesy,
Modir of mercy and of pité,
Myn hope of help is al [in þe].
Wel y wote born þu were
In help of us wrecchis here;
Wel y wot þat al thyng
Þi son doth at þi biddyng.
Biseke him for þe love of þe
Þat he have mercy on me;
Biseke also floure of alle
Þi sone for my frend[ys] alle,
Þat he hem kepe with his grace
Fro alle peryles in every place,
Gif hem good lyf and good ende
And joye qwan þei shul hens we[nde];
And also alle crysten men
Swete jhesu amen amen.
Seynt myhel and gabriel
And alle good angels [also wel],
Preyeþ for me with oure lady
Þat jhesus on me have mercy.
Holy patriarkes and prophetes
All y pray 3ow and bysekes:
Preyeþ for me with oure lady
Þat jhesus on me have mercy.[1]

f. ii (*a*) God shild þat day my soul fro care
Quhan yt shal fro my body fare;
And have mercy on me;
As wise y leve and wil y wot
On gode Fryday þi ri3t fot
Was nayled to þe tre.
As wys as hard to þe tre
Þi lift fot was nayled for me,

[1] See *Minor Poems of The Vernon MS.*, E.E.T.S., pt. i, p. 20, 'A Confession to Jesus Christ,' ll. 39-52, 55 and 56, 59-74. Also Patterson, *Middle English Penitential Lyrics*, pp. 50-2.

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[Gr]aunte me [. . .] grace,
[Þat y may have þi joyful reste],
Þat withouten [ende schal leste],
And [see þi lovely] face. Amen.[1]

(*b*) [Marie Modur wel þe bee,
Modur and Mayden þenk on me
For þi muchel miht.
Marie Mayden meke and mylde
From mischaunce to-day me schylde,
Þat me ne dere no wiht. Ave.]
Mary þat hath no pere,
Here to-day my preyere,
Thow y unworthy be;
To þe y clepe and calle,
As þu art floure of alle
Þu have mercy on me.
Mary moder maydyn weke,
For þat joye y þe byseke
Þat gabriel þe grette.
Kepe me bothe day and nyȝt
Fro ye devyl and al his myȝt,
And of my mysdede me lette.
For þe joye þat god [was] bor[en]
Of þe lady let me be . . .
Þat þi sone bouȝt dere.
[Bot undersong] to-day [my boede],
Þat yt may . . . þe . . .
Þorwh þi swete preyere.[1]

2. *German Proverbs, etc., on ff.* 9 *and* 324.

f. 9 De locucione. Intercedit sapiens quid. quō. qn̄. loquitur
Profert [?] insipiens subito quicquit meditatur

Woltu wael sprecken spreck
- Traeche lyken
  - Nycht ungeuraget
  - Vrage nycht sundernoet
  - Nycht unstynchtelycke
- Cloecke lyken
  - Voer bedencke dey word[en]
  - Betrachte des endes
  - Huede dy vur achte[n] klappen
- Daechte lyken
  - Myt syder stemmen
  - Myt mynsamen word
  - Myt rechts andacht

Pauca loqui sua verba coqui vult providus [. . .] qui
Talibus assuescit vir prudens ille senescit
Bernardus Speculum mentis plerumque in vis refulget.

f. 324 (1) Waer was do dey edelman
Do Adam groeff end Eva span?
(2) Ich quam daer ich gestreuen sach
Woltu verwynnen so verdrach,
Wat mach den geven letten
Dey hemselven yn vreden kan setten.
(3) Lert verdragen sunder klagen oeck wey gy syt,
We seer men v jaget als gy verdraget gy wynnet den stryt.
(4) Werwynne dych selver end al dynck synt vervunnen.

---

[1] See *Minor Poems of The Vernon MS.*, E.E.T.S., pt. i, p. 132 *et seq.*, (*a*) 'An Orisoun to þe Fyve Woundes of Jhesus Christ,' ll. 37-48; (*b*) 'An Orisoun to þe Fyve Joyes of Ure Lady,' ll. 7-24.

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(5) Eyn roet bart trauwe
Eyn blynt pert schuwe,
Eyn alt wyff eyn hoere
Dat synt drey selsen wore.
(6) Sprick ya end meyn neyn
So bystu van der nyer werlt eyn.
(7) Des broet ick eet des wort ick spreck.
(8) Geven enn weder geven helt dey vrentschep.
(9) Men sal hebben myt den guden plicht,
Dey boesen hoeren end volgen nycht.
(10) Et en ys al nycht dat god nycht en ys.
(11) Et ys eyn wyss man dey sych vynsen kan.
(12) Dicitur et est verum non possunt quinque latere [?]. Verus amor scabies [?], tussis quoque, fastus, et ignis.

VI. Marriage Entries, Birthdays, and Obits of the Family of the Comte de Noyelle, 1621-1668, from MS. 212.

Le susdit [Hugues] Comte de Noyelle[1] espousa en seconde nosces Dame Marguerite de Bourgoigne, Dame a la Ser^me^ Infante, fille de Messire Herman de Bourgoigne, Comte de Falléz et de Dame Yolande de Longueval sœur au Comte de Bucquoy. Leurs espousailles se firent au Chateau de Falléz le 5 de Septembre 1621.

Eugene Ignace premier né nasquit au Chateau de Falléz environ huit heures de nuit le 18 de Juin 1622. Il eut pour marine la Ser^me^ Infante et pour parain le Comte de Falléz son pere grand. (Il est ne en Samedy.)

Yolente Francoise Madelaine nasquit a Brussilles le 22 de Juillet 1623 a 4 heures apres midi et eut pour parain le Marquis de Marnay son bel oncle et pour maraine la Comtesse de Falléz sa mere grande maternelle. (Elle est née en Samedy.)

Le 4^me^ de Novembre 1624 nasquit a Brusselles entre les 9 et 10 heures du matin Tereze Madelaine et eut pour parain le Comte de Ste Aldegonde et pour marine la Comtesse de Bucquoy. (Elle est naquit un Lundy.)

Le 12 de Decembre 1625 nasquit a Brusselles entre 4 et 5 heures du matin Agnes et eut pour parain Monsieur de Bredam et pour marine ma fille Louise. (Elle est naquit un Vendredy.)

Le mercredy 14 d'Avril 1627 nasquit au Chateau de Lymbourg Anne Marguerite a 10 heures avant midy et eut pour parain son frere Eugene Ignace et marine sa sœur Anne chanoinesse de Nivelle. (Elle naquit un Mercredy.)

Le 20 Decembre 1628 nasquit au Chateau de Lymbourg Ambroise Francois, 8 mois [?]. Il fut batisé le mesme jour et la ceremonie fut [. . .] pour avoir le Marquis Spinola pour parain. Il mourut le 2 de lan 1629.

Le 13 de Juillet 1630 nacquit au Chateau de Lymbourg Joseph Bonaventure a 3 heures et demi apres midy. Il eut pour parain le Comte de Martes son beau frere et pour marine la Duchesse de Pondevaux sa tante maternelle (sur un Samedy).

Le 17 d'Avril 1632 nasquit Marie Leonor a Brusselles a 10 heures du soir. Elle fut batisée le 19 et eut pour parain le Comte de Monseron et marine Madame la Baronne de Noircarmy. (Sur un Mercredy et fuct baptisée a l'eglise de Sablon.)

[1] See Anselme, *Histoire Généalogique de France*, tom. 1, pp. 264, 265.

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Le 7 de Janvier 1634 nasquit a Brusselles a huit heures du soir Charles. Il fut baptisé le lendemain dimanche et eut pour parain le Comte de Bucquoy et pour marine la Comtesse de Croix.

Le 30 Aoust 1635 fut né en Brusselles a une heure et demie apres midy Francois Felix. Il fut baptisé le lendemain et eut pour parain le Baron de Nakinghem fermelier de coutume du S^me^ Prince Cardinal et pour marine sa sœur Marguerite chanoinesse de Maubeuge. (Est nay un Jeudy.)

Le 22 de Janvier 1637 fut née en Brusselles a une heure un quart apres midy Claire Yacinthe. Elle fut baptisée le lendemain et eut pour parain le Marquis de Lymbourg Chef de Finances et pour marine la Duchesse de Flandre. (Elle est née un Jeudy.)

Le Comte de Noyelle fut fait Chef de Finances le 1 de lan 1640 et du conseil d'estat en Avril 1645 et Grand Maitre d'Hostel du [. . .] Juan d'Austriche en Fevrier 1644.

(Le dit monseigneur) mourut le 8 d'Avril 1650 sur un vendredy environ les trois heures apres midy aiant esté administré des saintes sacremens apres une maladie . . . mois et 6 jour quil a souferte avec grande pasiance. Le jour de sa mort se fuct le faicte de Notre Dame de Sept Douleurs.

Monseigneur et Marq. mourut a Brusselles a lostel Doristrat [?] le huitieme d'Avril 1650 age de 73, 59 jours moins, appres avoir souffert une maladie douze mois et sis jours avec une tres grande pasiance. Il fuct administré des saintes sacremens le mercredy a sis heures du matain avec plain et entier jugement quil eut jusques au Jeudy soir fort cler, aiant pour ce quÿ estoit de Dieu des tres bons sentimens. Il mourut le vendredy a 3 heures appres midy et a 3 heures de la mesme nuit son corps fuct porté a Falléz ou il est enterré. Requiscant in pace. Amen.

Dame Marguerite de Bourgoigne Comtesse de Noyelle et de Falléz mourut le 20 de Septembre 1666 au Chateau de Falléz appres avoir esté administrée des S. Sacremens en tres bon jugement. Elle est enterrée a l'eglise de Falléz.

Eugene de Noyelle Comte du dit lieu et de Falléz s'est marie avec Dame Theodore Alexandrine de Ketler le 2 de Juillet 1652 avec laquelle il a eut les enfans suivans.

Marie Marguerite fut née au Chateau de Falléz le . . .

Huge Antoine naquit en la ville de Bruxelles.

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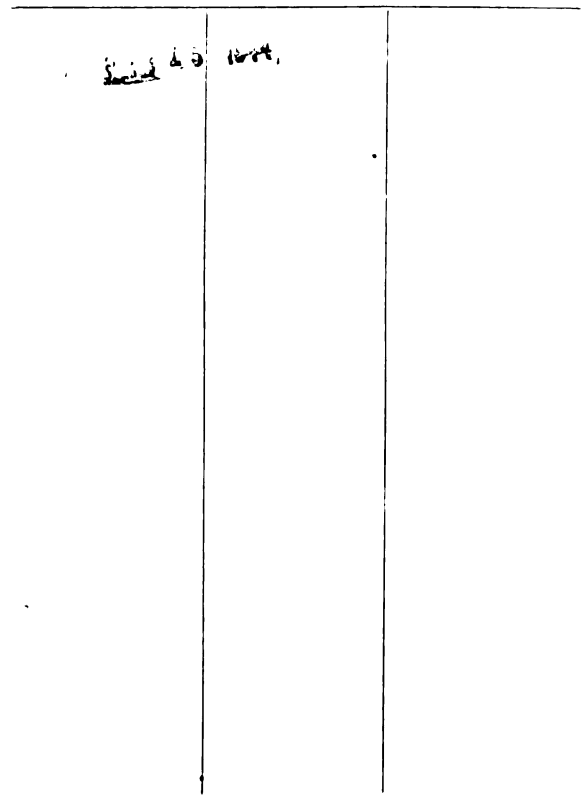

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